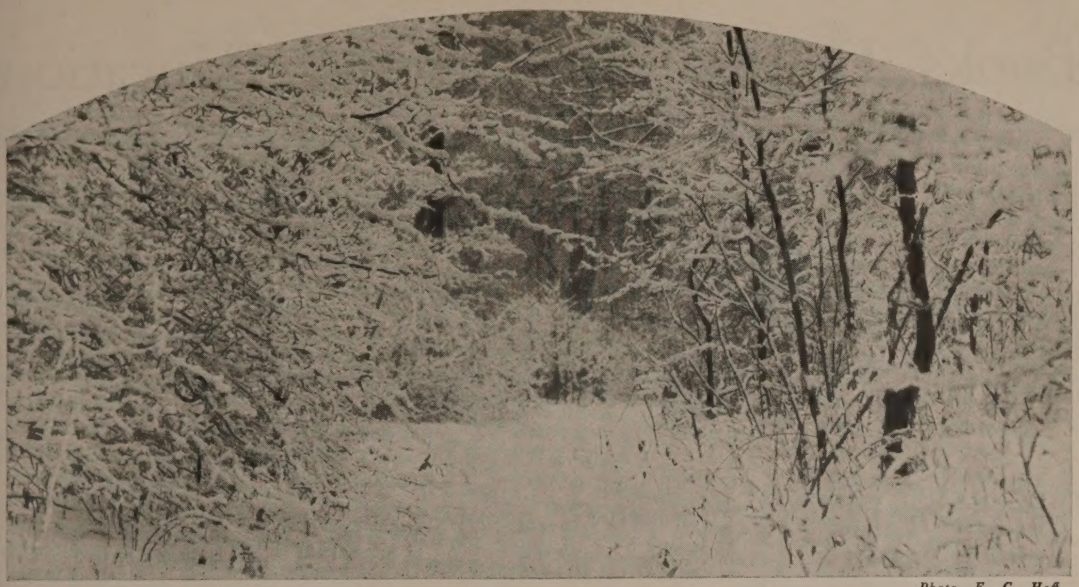

Photo, E. G. Hoff

"A Universe of Sky and Snow!"

International Journal of Religious Education

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EDITORIAL

The Journal Tomorrow—and the Day After

S WE go to press with this March issue, the April number is rapidly taking form. It will deal espe-ially with this vexed and ever-present question of *pro-am building*. We know that that is not a smooth or ell-sounding name for it, but that is what we all talk out. We say, "Well, that was a good *program* tonight," we politely express an opposite view. We get the pro-am committee together. We look for "helps" on the rogram. If the offering was large, we assume that the rogram was good. We use the word in at least four fferent senses which occur on the spur of the moment the present scribbler in the rush which always marks e writing of this paragraph.

In the April number there will be articles by expe-enced persons on program planning, on putting life at e center, on plans of grouping pupils, on overcoming ertia in the adult program, on the convention program, nd so on.

In the minds of many thoughtful persons, one of the ost significant things that has happened in the Christian urch in the last hundred years is the recent report of e Laymen's Inquiry into foreign missions. Whether ne agrees with it or not, it must be reckoned with. Even ose who radically dissent from its conclusions would be ne last to say that it should be ignored or that it is not estined to influence widely the future program of the urch.

Beginning next month the *Journal* will treat in a series f three articles this epochal report. In April, Dr. Arlo . Brown, President of Drew University and a member of ne commission, will discuss the reasons for the Inquiry nd the way it was carried on. In May, a representative nd able church leader, whose name cannot yet be an-ounced, will discuss its implications for the church at rge. In that number there will be also a summary of its nclusions. In June, an article by the editors will deal ith the implications of the report for Christian education nd discuss in some detail the differences that such a report ould make in the educational work of all the churches.

"The Better Way"

CHOOL officials of numerous cities have recently re-ceived requests from the American Legion for per-ission to teach "patriotism" in the public schools.

Such requests cannot but raise many questions for those ho are seriously interested in the education of the youth f America. They must ask: What is the real meaning of atriotism? What kind of patriotism is likely to be the esult of a formal teaching of it? What kind of patriot-sm can be expected from the teachings of an organization hose background and activities are so largely concerned with war and its accompaniments? Have our public schools been devoid of patriotism? Can perfunctory salutes to the flag, stories of war heroism and national power, and attitudes of superiority engender a patriotism which brings a consciousness of those attitudes and ideals which are fundamental to the stability of society? And for the Christian educator must there not be the further question: To what extent can teaching of absolute national loyalty be consistent with the concept of the brotherhood of men and the injunction to "love thy neighbor as thyself"?

History gives us a strange mixture of bravery and cowardice, self-denial and indulgence, sacrifice and self-seeking, virtue and vice as the result of impassioned pleas for and formal instruction about patriotism—a history that hardly warrants endless repetition. Is there not a better way? Is man not capable of finding and living by that way?

We would not minimize the past nor limit the value of devotion to national ideals; but how can men become sentimental about military achievements to young people whose bodies need food and clothing, whose homes have been broken because of lack of opportunities for honest labor, whose dreams have been shattered, whose future is being mortgaged by unscrupulous politics and greedy business? Might not patriotism and true national loyalty be shown better by giving of one's highest capacities to the solution of individual and national problems of living?

> He serves his country best
> Who lives pure life and doeth righteous deed
> And walks straight paths however others stray,
> And leaves his sons, as uttermost bequest,
> A stainless record which all men may read;
> This is the better way.

A Living-Room Sunday School

THERE was a certain very small church in a very small town that thought its Sunday school service was important. There was no resident minister nor weekly preaching service. During the cold weather it was too expensive to heat the church. But there were some people who wanted to get together somehow every Sunday for study and worship. So it came about that the Sunday school met in the home of a certain family. Now this family had a large interest at stake, since there were children in the home and among a circle of relatives. Some of the members came a good distance and when roads were bad it was difficult for them to get to the session. On some Sundays there were few others present than the members of the household and near-by nieces and nephews. One of the editors visited over Sunday in one of these homes recently and shared with much delight in the service.

It was not possible to have graded worship or even closely graded class groups. The leaders realized these

limitations and regretted them. But they also realized that something else was possible, something which the larger church often fails to provide. There could be fellowship—informal, intimate fellowship in worship among the young and the older members of the group.

The children did not have chairs scientifically constructed to minister to their comfort; they sat on footstools or on the floor, or moved the sofa to a point of vantage in the group. They did not have a service of worship planned especially for them; but they helped to select the songs that were chosen and as they sang the probably-little-understood words, they saw their mother playing the piano and their father and grandfather, relatives and neighbors, singing together. When one of the members of the group brought a week-end guest to the service, the children were all introduced and were included in the informal conversation through which she was made welcome.

There was no formal, set "beginning." The conversation turned into singing and Scripture reading, story-telling and prayer. There was no arranged "setting" for the service. It was spontaneous, friendly, delightful. Even the dog was allowed to remain throughout! The children had a little while with one of the adults for some special study of their own while the adults discussed topics which they had selected.

As we participate in such a service, those of us who have worked in large, highly organized church schools, which are the envy of so many small school leaders, find ourselves strangely warmed by the thought of what this sort of religious education may mean to the children who form a part of the fellowship. And we find ourselves wondering why the workers in small schools feel that they are so fatally handicapped because they lack equipment and organization! To them we would say, "Seek ye first the spirit of joyous Christian fellowship, and all other needful things shall be added unto you." For this church school, with no other equipment than that available in the living room and library of the home where the sessions were held, with little organization, and with an average attendance of well under twenty-five, is turning its limitations into assets; it is taking advantage of the opportunities afforded by its particular situation for making a service of worship a normal, natural, happy accompaniment of family and neighborhood life.

Let each church school turn its attention, for a while, to the discovery of its own particular assets!

Christian Character Grows in the Church Program—

A Program of Education for Christian Character

CHRISTIAN education seeks, among other major goals, the development of Christian character. Such a purpose is, of course, not new. It has been accepted for years as one of the main aims of the church and of its educational program. But the way by which an actual working program to achieve this objective can be worked out has not been given the careful attention that its importance demands. Leaders in Christian education have too often been content with general addresses and the adoption of statements of principles on this subject. They have not specifically aimed at results in character and refused to be content with less. This accounts, no doubt, for the fact that many of the studies recently made show little connection between church attendance and records made in moral and ethical tests. For church leaders simply to say that the tests are inadequate or that real character cannot be measured scientifically is not meeting the issue. The church must determine to improve its work in the field of character growth, to face frankly the fact that its work in the past has not been satisfactory, and carefully and diligently to set about the task of building a program which will achieve the objectives sought. The articles by Dr. Robinson, Dr. Wiggam, Mr. Gregg, Mrs. Eakin, and Mr. Burkhart in this number will challenge the reader with one phase or another of this problem.

In the light of these articles, this editorial will attempt merely to indicate some of the important elements in a program of education for Christian character.

First, such a program must reckon with the fact that the church is one organization among many which influence the child's growth. Most important of all is the home. The school, the library, the movie, the general community life all work their will upon a growing life. We could not, if we would, isolate the child from the interplay of social, economic, political, and international factors in his environment. He cannot develop a Christian character in a situation which is protected from all of the negative influences round about, and then go forth into the world and express that Christian character in conduct. Rather, within the very situation where he lives he must be helped to develop those attitudes, faiths, and habits which are necessary for his own largest happiness and for his highest usefulness in society.

The church will, then, plan its program of education for Christian character through helping the child to understand and master the world in which he lives. It will help him to interpret the causes of quarrels, conflicts, and strife in personal and group relationships, to apply the effect of love in difficult situations, and to sense the influence of beauty in creating joy and happiness. As he becomes better acquainted with the forces that are at work in his world and of the influences which they are exerting upon him and others he will be in a better position to make choices and evaluate personal and group conduct.

Second, in his dealing with the world in which he lives, child will need guidance. His own experience is too nited to be alone reliable. It requires under-girding by experience of others and by the experience of the race a whole. The church will, therefore, help the child discover the ways in which other persons, including the eat and admirable characters of the world, have met oblems of personal and group conduct. This study ll include national and world heroes, and, uniquely and pecially, the study of the life and teachings of Jesus. ie experiences of these great characters will not be stud- l in isolation from the present world in which the child living but in immediate relation to it: the emphasis will upon the discovery in these noble lives of guidance in e evaluation of his own present experiences.

Third, it is well known to all that to sense what is right not always to do it. There must be, in addition to the scovery of the right solution to present-day problems personal and group morality, detailed help in actually lopting that solution and acting habitually upon it. It at this point that the church's program has most often llen short. It has done much better in getting boys and rls to understand than to do. It has often carried its ork as far as what Dr. Coe in a recent article in the *urnal* called the *talk* level or even up to the *idea* level; has too infrequently reached the *experience* level.

Various agencies in the field of character education ve made valuable studies in methods of getting habits tablished. The results of their study will be utilized the church leader. From them he can learn much as laws that link ideals with conduct. He can find the ace of happy and satisfying experience, of self-expres- on, of codes and standards in developing honesty, fair- ss, truthfulness, unselfishness, cooperation, and gen- osity. Such skills will be thoroughly understood and ed by the church. The third step, then, in the develop- ent of such a program will be to study and master the ocedures and skills that have been most fruitful in anslating high ideals into habits of living for growing rsons.

But the points discussed thus far apply to the work of her agencies as well as they do to the church. The ublic school can go thus far. Has the church a unique sk in character education? Or, is Christian character tirely the same thing as good ethics and morals? We lieve that, while Christian character must include good hical and moral living, it is also more, and that it offers unique basis for the good life. In that unique element ere lies, we believe, the reason for the church's educa- onal task.

The life and teachings of Jesus may be studied along th the lives of other great leaders for an understanding ways of meeting problems in personal and group life the highest plane. He may even be singled out as the eatest moral and spiritual leader of mankind. Thus r, a program of character education can go. But a pro- am which is distinctly Christian in its objective will go rther. It will help the child to find in Jesus not only example in conduct, but also a personal experience of yalty and friendly devotion. To many he will become friend and helper. They can all find in him a revela- on of the will of God and the way to the companionship d help of God. Thus, a program of education for ristian character will not only point out what is the ght way, but it will offer the help of human and divine fellowship in achieving it. It will not only use those methods that have been found useful in fixing good habits, it will also offer the inspiration which comes from a realization of the living presence of God at work in the world today making for righteousness.

It is failure at this point, we believe, rather than at any other, which has been the major cause of the inadequacy of the program of the church in developing Christian character. In saying this we are fully aware that the church has long been justly criticized for her over-emphasis upon the mystical and dogmatic aspects of religion and her under-emphasis upon conduct. The remedy does not lie in a disregard of these elements but rather in a program to make them more vital, more dynamic, more definitely related to the lives of people. The wise use, for example, of an experience of worship which will help boys and girls to realize a sense of the reality of God, to experience his love and to share in his purpose will result in a type of character which is morally and ethically sound and at the same time goes beyond the conventional "goodness" approved by the society in which the child lives to that higher good expressed in the will of God and the Christian law of love.

The program of the church for the development of Christian character, then, will help the child to understand his present world, will enable him to know the ways of meeting life which were chosen by the noblest men of history, will give him practice in testing out and making habitual the best responses to moral and ethical situations, and will afford him a realization of the love and power of God at work in the world today in achieving righteousness.

Thus, we can give effect to one of the seven aims adopted by the International Council for all Christian education, which says, "Christian religious education seeks to foster in growing persons a progressive and continuous development of Christlike character."

Photo, Ruth Alexander Nichols
—AND IN THE HOME INTERESTS

CHRIST IN GETHSEMANE
by Liska

Jesus, Leader of Men

VII–His Religious Loyalty

By

WALTER E. BUNDY*

THE culmination of Jesus' life has been so involved in traditional theological theory that it is well to see it again in its original Jewish and religious light. We must think of the last week in Jewish terms, just as Jewish as possible. Jesus was a Jewish prophet working among his Jewish contemporaries on Jewish soil. The whole of the passion story, with its drama and its tragedy, develops around a Jewish festival and its celebration. Jesus, his disciples, and the Galilean crowds generally are pilgrims to the Passover. The scene and setting, the actors in the story, the issues involved—all are Jewish. The drama is religious: a prophet of God and his kingdom, a holy city, a sacred festival, a pious pilgrimage, devout people, priestly opponents.

The account of the last week is really a drama. There is a general gist and plot running through the whole. On Palm Sunday comes the Bethany demonstration; on Monday, the cleansing of the temple; on Tuesday, the conflicts and discourses; on Wednesday, the conspiracy and the betrayal; on Thursday, the preparation of the Passover; on the Jewish Friday, beginning with our Thursday evening, the supper scene, Gethsemane, the arrest, the trials and crucifixion. The story is told with remarkable simplicity and dignity. There is throughout a delicateness of sentiment, a fascinating fineness of feeling; a deep pathos pervades the whole.

The cleansing of the temple was the one act of Jesus that set the death machinery going that crushed him within less than a week. The Gospel writers do not tell us all that was in the minds of the Jerusalem authorities. Evidently they sensed danger in the nature of Jesus' activity. This is clear in their prompt, relentless, and deadly opposition. They had no sympathy for the thing he represented. For the Jerusalem authorities, Jesus was perhaps nothing more than just an unsophisticated prophetic upstart from the north country who deserved the abrupt end that overtook him. If Jesus had not cleansed the temple, he might have worked in Jerusalem for weeks and months, even years. But as we know Jesus in the Gospel story we cannot imagine him failing to cleanse the temple.

The cleansing of the temple must have been a remarkable scene, the sensation of that Passover season. News of the arrival of the prophet from the north country has spread over the city. The people flock into the temple to see and hear him. Now he swings into action; he drives out the trade and the traffic with bitter reminders of the words of the prophets about God's house being a house of prayer, not a den of merchants and robbers. In cleansing the temple Jesus is still the prophet, now in deed, still the champion of a moral and ethical religion of personal devotion over against a religion of cult and ceremony. The cleansing of the temple is simply another scene in the age-old conflict between the priest and the prophet; two fundamentally opposed experiences of religion here come to grips. It was at Israel's altars and shrines that the prophets had appeared announcing their message of doom, condemning the elaborate systems of cult that were empty of genuine worship and calling for a turning from these things to the will and way of God. In his aggressive action against the temple's trade and traffic, Jesus was true to the very best of the prophetic spirit.

The cleansing of the temple required some pilgrim prophet from the provinces. It would be difficult to conceive of the idea occurring to a native of Jerusalem, still more difficult to imagine him setting the idea into action. The Jerusalemite was not shocked by the trade and the traffic; he was accustomed to the business side of religion. In cleansing the temple, Jesus appears as the representative of the Galileans unused to the ways of the city who thus has not learned to think of the holy place in terms of

*Professor of English Bible, De Pauw University, Greencastle, Indiana.

(Continued on page 36)

When Character Building Becomes Christian

By HAROLD MCA. ROBINSON

CHARACTER building becomes Christian when the result is a growing Christian character. I say a growing Christian character because growth is of e essence of the Christian character.

But what is a Christian character? What are the marks guide us in the discrimination of Christian character om any other kind of character—good, bad, or indifferent?

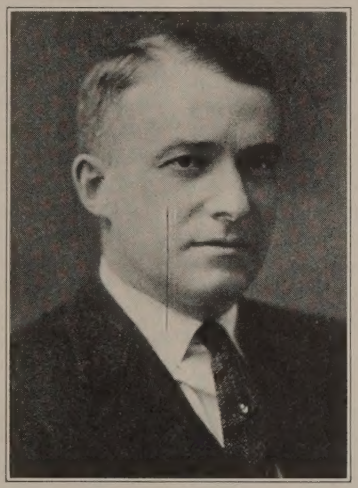
First of all, a Christian character is a religious character. It is a character whose hidden springs are religious. is a character that takes God into account. It is a character in all of whose moral and spiritual cisions God is involved. The ethics the good life, by some variable manistic standard, are not good ough for the religious character. It ces the eternal God.

And then a Christian character is not ly religious in this general sense, but is religious in the specifically Christn sense. The God which Christian aracter takes into account is the God d Father of our Lord and Savior, sus Christ. It is the God and Father ose self-disclosure to men reached climax in the person of Jesus Christ. is, moreover, the God and Father who our Lord and Savior, Jesus Christ, t only placarded and doomed the evil e of individual and social selfishness, t by a stroke of moral majesty made new life of self-denial, with all its iceless satisfactions, possible for both an and society.

The center and core of the specifically ristian character is a personal detion, at once awful and thrilling, to Jesus Christ, as Lord d Savior. The life of Jesus, as the exemplar of the dividual and social virtues, has been commonly accepted, th or without knowledge of the full meaning of that ceptance, as the paragon of lives. The so-called prinples of Jesus have been drawn directly from the pages the Gospels or developed by inference from what those o drew them thought they might well be. But the life Jesus considered as a pattern of the individual and cial virtues does not suffice to mediate God to man.

The principles of Jesus cannot be abstracted from Jesus mself as the mediator of God to man, nor have they thin themselves the enduring dynamic for a Christian aracter or for a Christian society. Neither the example Jesus nor the principles of Jesus can be divorced from sus without withering as a rose withers when torn from living stock. The New Testament hangs the whole stundous case for the Christian ethic, both individual and cial, on a personal relationship to Jesus as Lord and vior. To speak of Christian ethics apart from Christ to speak of a shadow apart from that which casts it. To eak of Christianity as a way of life, meaning thereby to define Christianity as a way of living, unrelated to a way of thinking about God in Christ, and a way of responding to God in Christ, is to speak of a road that moves to no "city that hath foundations."

A Christian character, then, is not merely one that displays Christian virtues, though a Christian character will always display more and more the virtues which were in Christ. But a Christian character is one that cannot help displaying Christian virtues because Christ is so involved in its life that all decisions in moral and spiritual situations are made with Christ as a party to them; that all attitudes and ideals are built up in Christ and by Christ; that all of life is unified and controlled by a personal relationship to the living Christ.



Dr. Robinson is administrative secretary of the Board of Christian Education, Presbyterian Church in the U. S. A., and chairman of the Executive Committee of the International Council of Religious Education.

Again, Christian character is personal. Character may be too cold a word for it. It is more than a living catalog of virtues. It grows by something more than a socially desirable response in this or that situation. It grows by personal means. It grows by the influence of one personality in which Christ lives upon another personality in which by slow degrees, and with infinite trial and error, Christ comes to live. More than that, Christian character is personal because it is character responsive to the influences of a personal God, whose representative on the human scene was the Person into whose spiritual image and likeness character is formed and molded until it becomes more and more Christian.

And, finally, no Christian character is isolated. Not only is it true that our personalities are not fully ours but are products of the varying influences that stream in on us, but it is also true that Jesus came not so much to isolate individuals from the general ruin as to form a society of those who do God's will in the world. This is the Kingdom of God, which John Calvin says is no more than the best and happiest way of living. It is no more than that, but that is the boldest and grandest notion that has ever shaken the human heart—the notion of a great Society of those who, because of their personal and undying devotion to Jesus Christ as Lord and Savior, go on and on, generation after generation, through social revolution after social revolution, discovering more and more the meaning and the power and the glory of God in human life.

Character building becomes Christian not in the sense of erecting one virtue on another, but in that of a growing personal and social life, which is initiated by God in Christ and continued with God in Christ until the individual and society reach the standard of God in Christ. Anything less is not truly religious, in the proper and awesome sense of religion, nor truly Christian in the sense of the renewal of the individual and of society.

Can We Educate for Character?

By Albert Edward Wiggam*

A REQUEST to discuss character education in the brief space of a magazine article makes one feel as Edward Gibbon must have felt when, during a lull in the dinner conversation, a sweet debutante turned to him and said, "Won't you please, Mr. Gibbon, tell me about the decline and fall of the Roman Empire."

However, as we survey the literature of morals, prior to the beginnings of its scientific study some fifteen or twenty years ago, the two outstanding "moral traits" of all moralists from Moses to Billy Sunday are confidence and courage. If we wish to construct a positivist philosophy from human opinion, we surely here have the material. And if I may, for the moment, assume the trait of courage myself, I would feel it my duty—and privilege—to say to all these moralists of the positivist school that the outstanding moral trait of all these scientific students is doubt; and if the history of science teaches us anything, it surely teaches us that doubt—if it be dynamic—is the beginning of *wisdom*. By the positivist methods of moral education, people have for ages been whipped, burned, hanged, electrocuted, preached to, lectured to, and subjected to every other form of torture with the utmost confidence—on the part of the administrators—that it would make them good. If the results did not come up to expectations, it was not the method that was wrong but the subject. If he did not become good, he "ought" to. If he did not give the administrators further trouble, it was taken for granted that he had become "good"; for, as John Dewey points out, most people consider a child "good" who gives its elders no trouble. If people would only "obey" certain generalized precepts, many of them devised by ancient seers to fit an economic and industrial world and a social culture that has passed away, they would be quite satisfied that their methods have worked, and that the potentialities of the individual for goodness have been fulfilled. The concept of positive, dynamic goodness, motivated by living ideas and ideals, has seldom occurred to the positivists.

In other words, throughout the whole history of morals—aside perhaps from Epicurus, Socrates, and Plato—runs the idea of conformity to type, the molding of the individual's character-life, if I may coin the phrase, to fit a few large, generalized precepts and concepts, most of them claiming to have been derived from divine sources, and utilizing as their dynamic the idea of being pleasing or displeasing to some "power not ourselves." Conformity to these would, without further concern, on the part of either teacher—or torturer—or subject, make for both individual and social righteousness. In varied forms this general concept of character building still holds sway over the modern world—the Church, the State, the Sunday school, many character building organizations, and throughout the major portion of formal education. It is almost universally dominant in the home.

Now, if I am able to maintain a moment longer what James would term my "courage fit," I should like to point out that, without controverting many of the lofty ideals of the positivist moralists, these modern studies do, in many phases of the problem at least, squarely challenge their methods. It is true that there is still a dispute even among these students as to whether character is "conformity" or "self-determination." But, as the Tenth Yearbook of the Department of Superintendence of the National Education Association points out, there is considerable difference in the weight we can safely ascribe to differing scientific opinions, the chief determinant being just how scientific they are. And this can be approximately determined by the equipment of the students, the extent of the samples studied, the methods used, and the degree to which both the reliability and validity of the findings accord both with approved methodology and general psychological theory. And by these criteria, it seems to an interested layman that the weight of evidence supports the following more or less clearly defined notions of character, and how it is to be developed.

Photo, Gordon Conner

First: There is little relationship between moral knowledge and moral conduct.

Second: Many of the most approved methods of home, church, Sunday school, public school, and character building organizations—especially those methods that involve rewards for good conduct, such as prizes, good school marks, badges, ranks, and the like—are distinctly

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rmful and increase the bad moral habits they are de-gned to rectify.

Third: Preaching, lecturing, and moral instruction do tle or no good, unless accompanied by opportunity for rrying out definite procedures and moral acts carefully aduated to fit the intelligence, background, age, and de-ee of education of the subjects.

Fourth: Character in children and youth is pretty much matter of chance, the result of the summation rather an the integration of specific situations the child has had negotiate and the kinds of conduct it has found to be ofitable to itself in negotiating these situations, and nich thus tend to survive as habits.

Fifth: Character, defined as appropriate conduct, is ore highly related to intelligence than any other factor ithin the individual.

Sixth: While character traits are largely the outcome responses the individual has found profitable in meet-g specific situations, yet there does take place more or ss of a consolidation and integration of these specific sponses into rather large habit systems or reaction or-anizations, enabling the individual as he matures to bring uite extensive areas of conduct under the direction of leas and ideals.

Seventh: There does come about an increasing fore-ght into consequences and ability to evaluate conse-uences through increasing knowledge and experience.

Eighth: Society itself, if it is to be a moral society uided by science, must more and more develop into a haracter building organization, furnishing to every indi-idual, just as the school must try to do, "graduated op-ortunity" and "graduated temptation." This is the larger rogram of more closely relating the home and school nd relating both with society, each reacting upon the ther to create social processes that will result in a truly reat society.

Ninth: While only a beginning has been made, char-cter can be studied in a realistic way by scientific nethods.

Any one familiar with the literature will readily recog-nize that I have here followed chiefly the general conclu-sions—or what I conceive to be the conclusions—of the epoch-making study of Hartshorne and May,† in which the reactions of some 10,000 school children, ranging from about eight to fourteen, were studied with reference to five moral traits: cheating, lying, stealing, service, and self-control.

Departing at once from these broad generalizations, and not taking up points in which other investigators may question the "totalizing vision" and significance of these results, I wish to point out one immense human experi-ment that to my mind reenforces the concept of the "speci-ficity" of moral traits, developed by Hartshorne and May, and also the concept that society could function on a large scale with a view to building the character by graduated opportunity and graduated temptation of its individual citizens.

This huge experiment has been furnished by the moral history of Chicago as worked out in eight years of re-search by Dr. Clifford Shaw and his colleagues, of the In-stitute of Juvenile Research of that city. Dr. Shaw shows the intimate relationship between character and real estate. He shows, after tracing the home life and background of over 60,000 delinquents and criminals over a period of more than thirty years, that the inhabitants of the "Loop" district have changed four times but the crime habits of the inhabitants have not changed! The people have changed but the environment and morals have not changed.

Sketching all too briefly this vast experiment in psychol-ogy, first the English and German settlers, apparently good sturdy folk from overseas, settled in this region of cheap rooming houses, temporary residences, saloons, dives, et cetera, and certain crime patterns developed. As these immigrants prospered they moved out, built good homes, churches, schools, and so forth, and delinquency dropped like magic. Then came the Scandinavians, and they not only took up crime, but the same ways of com-mitting crime. Then the Italians, and now the Negroes. But through every change of population the crime patterns have come down as a recognized cultural heritage.

As an example, one boy out of four in this district is in trouble with the police every year, while out at Oak Park, Bryn Mawr, and Evanston only one boy out of twenty-five gets into such trouble. Yet scarcely a genera-tion ago they were the *same people* when the Oak Park and Evanston people lived in the Loop and they had car-ried on crime more than six times as vigorously as they do now. Does anybody in his senses suppose the boys in the Loop are by heredity six times worse than the boys in Oak Park and Evanston or that these boys are six times as "good" as the boys in the Loop?

Without further discussion, it seems to me that we have here very broad grounds for believing that, notwithstand-ing the well-nigh appalling number of specific habits that enter into character, and the multitudinous situations out of which they develop, nevertheless the building of character is neither impossible nor in the realm of the metaphysical. It seems to justify a faith that by the united efforts of trained parents in the home, trained teachers in the school and Sunday school, trained leaders in the church, and trained social and industrial leaders, we can build a world in which the time-honored methods of moral instruction, enlightened by psychology, shall find those graduated opportunities and graduated temptations through which the will and conscience can be brought under the direction of sound ideas and ideals. In other words we shall fulfil John Dewey's aim for all education, namely "social efficiency."

True, this is a counsel of perfection, but the search for perfection is itself the goal of character.

†*Studies in Deceit.* New York: The Macmillan Company, 1928.

Easter Dramatic Materials

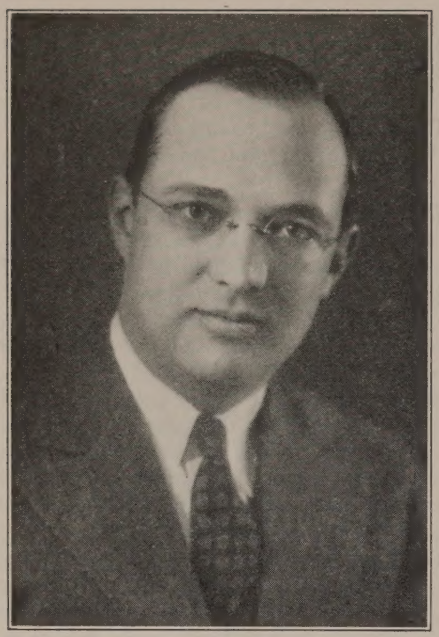
The following Easter dramatic materials are available from the International Council of Religious Education, 203 North Wabash Avenue, Chicago.

"Passion Week" (A service of worship in music, Scripture, and pictures) by Nancy Longenecker, reprinted from the March, 1930, *Journal.* Price ten cents per copy, cash with order.

"Pilgrims of the Way" (An Easter play) by Dorothy Clarke Wilson, March, 1931, *Journal.* Price twenty cents per copy, cash with order.

"Release" (A one-act Lenten play) by Dorothy Clarke Wilson, February, 1933, *Journal.* Price twenty cents per copy, cash with order.

"A Dramatic Worship Service for Easter" by Grace Sloan Overton, printed in this issue of the *Journal,* page 25. Price twenty cents per copy, cash with order.



Mr. Bridgman became director of the National Council of Parent Education in 1932. Prior to this, he was associate in parent education at the Child Development Institute, Columbia University, director of the Parents' Council of Philadelphia, and instructor in religious education at Union Theological Seminary. He is the author of two monographs: "Ten Years' Progress in Parent Education" and "Guidance for Marriage and Family Life."

The National Council of Parent Education is a council of organizations, agencies, and institutions; it neither promotes nor operates programs of family and parent education. In relations with its members and other interested organizations, (1) it serves as a clearing house for programs, methods, and materials; (2) when requested, it helps organizations in the preparation of their educational and research programs and of literature; (3) it assists local organizations to coordinate their programs; (4) it provides supervisory, placement, and other services for professional workers in the field of family and parent education.

How the Church May Help Parents

By Ralph P. Bridgman

MANY are the activities through which churches today are attempting to enrich and spiritualize family life. At services of worship there are sermons and inspirational talks on the home and on family relationships. For parents of children attending the church school there are presentations and discussions of the school's aims and procedures, of ways in which homes may help the school realize its aims, and of ways in which homes may give religious instruction. All too infrequently do such meetings of parents and teachers discuss ways in which the church school may assist homes to understand and nurture their children. For young people there are talks and discussions about standards and ideals of courtship, marriage, family relationships, and parenthood, as well as opportunities for personal counsel. To members of families who are deeply troubled by some family situation, counsel and guidance are offered, generally by pastors, sometimes by pastors working with psychiatrists and other physicians. For parents on the job, perplexed but not overwhelmed, there are institutes or lecture courses on such subjects as mental health, the guidance of young children, Christian character development, and the like, and there are more intimate classes or groups for the study of some segment of the world's store of knowledge about children or for the discussion of mutual problems.

No one church, of course, houses all of these activities, but it is increasingly hard today to find a church whose educational program does not include some activity in family and parent education. Many church leaders have discovered on good evidence that this is one of the chief functions of the modern church. Of the varied phases of family and parent education, this article deals with helping "parents on the job."

The first thing to be said is that parents want such assistance. They turn to classes and discussion groups by the thousands. Not only do churches report an increased interest in parent education, but state extension services, public school adult education departments, clubs, and parent-teacher associations have all in the last decade developed programs of family and parent education. A summary made in 1929-30 for the White House Conference on Child Health and Protection discovered 5,700 groups enrolling more than 500,000 parents. Many then in existence doubtless did not report. During the last two years, the movement has gained momentum. Workers in the field today estimate a larger number of groups and parent participants. Parent education has thus become a significant movement in the life of the American people. Parents want it because it meets their needs.

Visits to churches reveal why parent education groups mean so much to many parents. It is in these groups that they hear understandable explanations and interpretations of new knowledge about child growth and nurture: healthful diets for children at each age, clothing that allows the largest amount of activity and self-management, play materials and equipment that provoke the growth of which at each age the organism is capable. They also secure background knowledge: how families have lived together and reared children in different periods of history and in different civilizations; what religious beliefs and practices have meant to family life in different cultures; pictures of today's new world, so different from the world in which they were brought up; analyses of present-day problems of religion and theology; statements of educational principles and descriptions of teaching methods employed in their children's schools.

Of greater importance than this new knowledge are its offspring—new and wider perspectives: for instance, on

slow but steady rate of physical and mental growth, the healthy naturalness of emotional outbursts in young children, on how children respond not so much to our words as to our unexpressed (never, of course, really wholly unexpressed) feelings towards them, on the fact that children formulate their religious beliefs under the influence of their experiences in loving and being loved by members of the immediate family.

Still more important than such knowledge and such perspectives is growth in self-confidence. Parents seldom feel alone in child study classes, for they hear perpetually how other parents have suffered under the same feelings of frustration and inadequacy: "Why, I always thought your children were perfect. To think that you feel so discouraged too!" "We are all in the same boat, I guess" —with philosophical resignation. Such feelings of "togetherness" and of being understood by other parents clear the decks for a new attack on life.

Not long after beginning such study, many parent participants come to feel that they have been making terrible mistakes with their children. Sometimes they go through periods of blaming themselves or the group leader who helped them see what they did not want to see. More often their mistakes sink into the dim past and become less terrible. Now, of course, they would treat their children differently; in other years they have acted on the insights and knowledge then available; no human being could do more.

Other parents never find themselves in such groups, and so never enjoy in them such constructive experiences. They have come perhaps seeking new rules for managing their children. They cannot be comfortable without rules. They have never gotten over their search for certainties in everyday life. They have not learned to trust common sense and their own inspirations. But the group provides no rules for memorization and repetition. Their hunger goes unsatisfied. Others come into groups to be assured that they have done right (no matter what they have done) by their children. This assurance cannot be given, and they are dissatisfied. Soon they leave, claiming that child study does not meet their needs. Or perhaps they stay to disagree with or to ridicule the leader and the other members. Still others may sit through meeting after meeting in parent groups, unwilling to face their real selves; for them the group experience provides some new information and some new words with which to describe their children, while their patterns of feeling towards those children remain unchanged. Yes, almost every group contains some participants who cannot use their group experiences constructively.

Most parents, however, find that participation in such study groups definitely deepens their capacities to feel with their children, to understand from the inside the feelings of "bad" children. More patiently now they can allow their children to behave "badly" as they struggle to develop their own inner controls over their instinctive impulses, their own ways of coming into relationship with brother, sister, parents.

They become more willing to let each child work out his own life. Parental expectations become less compulsive. One mother, for instance, had attended several sessions of a child study class, during which she had frequently insisted that her boy was ungrateful and a rascal because he would not bow to her expectations for him and go to college. Finally, however, she came in to talk with the leader, her face radiant, "Now I learn in these meetings that I cannot make my Johnny into what I want for him. He must decide himself. He must rule his own life. He does so. Now he works in a garage and I am happy. He brings me half his pay envelope every week."

They find themselves content to surround their children with sincere expressions of religious belief and with those religious practices in which they have learned to find peace and renewal—without requiring participation. They have come to feel so attuned to their children that they understand why compulsory participation alienates children from their parents' religion or makes hypocrites of them. They know that the best religious training of which family life is capable consists of sincere expression, patient explanations to questions, quiet and genuine welcome whenever children decide to participate with their parents.

All these changes in feeling towards children tend to release tensions and to nurture a happier and more spiritual family atmosphere, of which Christian character growth is an inevitable concomitant. The study and discussion group meetings in which these changes in parental feelings have had their birth become in retrospect experiences of inspiration and renewal. Many are the parents who will say that in such study classes they have learned to feel greater self-confidence in their relationships with their children, and deeper joy in their families. Not infrequently also this new life carries over into other church activities. One class that began as a child study group of mothers, for instance, after two years of work became the generator of new life and enthusiasm in all the classes of the church school.

Such experiences are no accident. They flow from sincere and inquiring attitudes in parent participants. They depend even more upon the preparation and personalities of teacher-leaders. For effective work with parents, teacher-leaders must have learned how to feel what parents feel as they talk about their family problems. They must have learned to feel, from the parents' point of view, the tender moments and the rugged joys, the annoyances and the frustrations of family life. They must be fearlessly unsentimental and honest. Teacher-leaders must also have adequate acquaintance with the findings of the sciences that bear upon family life and child development. They must keep up to date with new knowledge. More important still, they must have a scale of values by which to separate out of the world's new "knowledge" that which is transient and inconsequential from that which is permanent and significant. Finally, in the meetings of their groups, teacher-leaders must be alert to size up the changing feelings of each group participant and guide each so that in the kaleidoscopic group situation he will have an experience that is as constructive as possible.

Only those who have attempted to lead parent groups know how difficult is this task of the teacher-leader—and how rewarding. Study groups and discussion classes of parents are inevitably experience-centered. Deep feelings come into play because parenthood stirs deep feelings. New knowledge about children, new perspectives upon the feelings and needs of their growing children, deepening appreciation of each child as a struggling growing person, new zest in family relationships and in religious experience—these the skilful teacher-leader can mediate to his parent participants. Finding and training leaders who will be equal to the opportunities of this work in family and parent education is one of the church's tasks today.

What Can a State Council Do?

By E. W. HALPENNY*

PERHAPS the essential genius of the International Sunday School Association was its unity of spirit. It was limited, to be sure, by its irresponsibility, yet it wielded a mighty influence upon Sunday schools of many households of faith and upon many without denominational parentage. Meanwhile, a large and effective leadership developed which bore official responsibility for the direction and control of Christian education in the Sunday schools of particular denominations. This group had no official relationship to the administration of the Association which was sweeping into the current of its constructive influence masses of Sunday school workers. To continue so, was unthinkable; to solve the problem was not easy. But an attempt at solution was made, and four years of struggle and mighty labor produced a miraculous result—the voluntary banding together of more than forty denominations to create a nation-wide program of Christian education. Thus the *old* International Sunday School Association became the *new* International Council of Religious Education with the spirit of the slogan, "Hats off to the past, coats off to the future."

During the ten years of its history, the enlarged educational consciousness, the new ideas, ideals, materials, and methods which have emerged in the work of the International Council make the old program seem limited indeed. But that sense of unity, that oneness of fellowship, that Kingdom vision which was the essential genius of the old is gradually coming to permeate the larger program of the present organization.

Regardless of denominational affiliation, the majority of Christians crave a broader fellowship consistent with a total Kingdom vision. This should be as much the genius of the Council as it was of the Association. Here vested interests become subordinate to the cause as a whole. Everything and everybody must be His and His alone. No other agency affords so wide and inclusive an experience of Christian fellowship and solidarity as the Sunday school movement.

Some of the unique services which come to local communities and Sunday school workers through the state council result from the fact that: (1) it faces a unit of territory inclusively; (2) it takes account of its task on the basis of the total population; (3) it makes comparison with established statistics, such as the United States census, checking progress; (4) it affords a sense of the challenge of the whole; (5) it removes divisiveness in approach to school boards, county organizations, state departments of education, or the legislature. In a word, it makes possible the impact of unity, subjectively and objectively. There is joy and force in oneness of activity.

The policy of such cooperative effort, through the council, is to place, annually, within "walking" distance of every interested worker, once, twice, or even more frequently, a source of inspiration, information, and encouragement with capable guidance through conference and forum periods. Fully one-half of all the loyal and patient workers in our church schools never make contacts with other sources of such help. These township, district, and county opportunities could be doubled in their effectiveness "if we that are strong would help the weak and not please ourselves."

Every denomination has isolated units located beyond easy contact with others of that faith. The council provides a full, rightful, and unlimited membership privilege and fellowship to the Sunday school workers of such churches.

In congested centers, cooperation makes possible larger contacts in departments and divisions, introducing stronger leadership and greatly enlarging the scope of exchange of influence. In the field of leadership training this is true, especially in connection with "specialization" courses.

In the area of youth, no program is adequate that does not have the community outlook. Provision should be made for it. Youth needs the sense of religious solidarity. Youth needs the challenge of interchurch fellowship, community welfare, and larger interests. This generation of youth will never interpret, favorably, segregation in religious matters.

Occasionally a strained attitude obtains among church leaders regarding the efforts of the public school. The school seems to have an advantage, that of solidarity. The churches, because of their separation, divide seatmates, classmates, and pals. The council provides a fellowship which, in some measure, offsets the divisive effects of our denominationalism and interprets religion rather as a unifying influence.

Economy of time, energy, and expense, particularly that of expense, is a clamoring, almost a clanging, appeal in the present. Are there not many things that can be done better together than separately and with greater economy?

THE following is the result of six years of council effort in one township of eight schools: From no cradle rolls to eight; eighteen out of thirty-one teen-age classes, and eleven out of sixteen adult classes organized; five schools with some graded material as against none; five schools with teacher training classes.

The testimony of another school concerning its own development, due to the work of the council, is: seven organized classes; a home department; a cradle roll of thirty-seven members; sixty teachers holding training credits; school completely graded; observance of all generally recognized special days; and an attendance of six hundred on Rally Day in a village of four hundred and fifty persons, and with a church membership of two hundred and fifty.

Some years ago I visited a southern circuit court in session. During the visit, three young white boys were tried and sentenced. They told me that until six years previous a white youth had not been tried in that court. The judge was a fine Presbyterian gentleman, a Sunday school superintendent; the clergyman of the Episcopal church was in attendance; there were many representatives of all of the churches of the vicinity. I asked one of the court officials what it cost to run the "mill." After consultation, he said, "About $1,000 a day." They were in

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Experiences Occur in Many Groupings

By Abel J. Gregg*

"Fellowship," according to the Curriculum Guide, is "a characteristic condition of an educative activity." In this article, "Abe" Gregg digs deep into the ways in which the church fails, in which it does fairly well, and in which it must do far better in the contacts of group life.

THERE is a very close and a very important relation in meaning between the terms "an experience curriculum" and "group work." Not until all groups which are important in guiding the everyday experiences of boys and girls are provided with the leadership and resources by which Christian action can be created and controlled, can the church claim to have provided a curriculum that is adequately based upon the experience of growing persons.

The excellent thought, wide as the Protestant church itself, which is now being given to the subject matter of religious education, will furnish both the philosophy and the method. The main problem is now one of organization. The church and its related agencies must seek out groups of people with which it has not worked before—groups of boys, groups of girls, groups of boys and girls, as they form for a set of purposes under one relationship and re-form for other sets of purposes in other relationships in the on-going life of the community.

The present groups with which the church works are so largely subtracted from vital social responsibilities. The denominational loyalty of a parent counts enough to bring groups of boys and groups of girls into being under the roof of the church of the parent's choice. Because such a group is pursuing no inquiry into the actual living relations within the community and has no direct responsibility for bringing a change for the better into some one or other cluster of experience, it is not generally organized for action. In the use of such groups, the church must depend for its effectiveness upon intimate and detailed relating of precept to life situations without the advantage of a common experience within the group. This sort of teaching is exceedingly difficult to get. There are no common life situations in the sense that the boys in a church school all come from the same neighborhood or the same school. Even in churches in smaller communities where this is nearly so, Bill may be a Methodist, John a Presbyterian, and Jim a Baptist. The play group, the neighborhood group, the school group may be split into several sectors. No two sectors get the same teaching; no united impact is obtained upon all the members of a play group. No common dealing with all the boys or girls who are factors in these play experiences is possible under such groupings.

Teaching or guidance of experience faces the almost impossible barriers of space, time, and unpredictable events. An influence from a Sunday experience in an accidental grouping in a church building is expected to control, during the days of the week, in the flux of community life, complex forces in the unpredictable give and take of a play group, a social group, a study group, a work group, a school cabinet, an athletic team, and a host of other groups in which each boy or girl lives and through which the real guidance is given to his character.

Even when the point is granted, and it must often be granted, that many church groupings do become highly interesting and win that abandon in pupil effort and loyalty which all good teachers seek, there yet remains the fact that all the informal and formal groupings which make up the life of each boy and girl need the same guidance which is being offered around whatever cluster of experience makes up his or her church grouping.

The very least one can say in the situation is that the church has contented itself with dealing with far too narrow a selection of groupings.

In a company of fathers, it was found that most high school boys live in from six to ten groupings in which they invest themselves on the basis of interest in a variety of experiences which seem to them important. The church deals usually with only one of these, never with more than two. The experiences in the group with which the church deals are largely receptive; all too seldom is any form of action necessary. In all the other groups, thought tends to be followed by action. Thinking is to guide action. The question is asked, "Why cannot the church provide a leadership for these other four or six or eight groupings?"

The answer is that the church, and its related agencies, must do exactly this. The church must move out of its institution and out of its easy acceptance of the groupings it can make under its own roof and provide a guidance for groupings which are major in the lives of boys and girls.

Development in the Christian life proceeds as group members strive to bring all of their experiences, individual and collective, under the law of love. Being a Christian in such experiences means that what is done provides the best possible action for all persons involved. When such striving and such being takes place in the major groupings in which a boy or girl participates, an adequate program of Christian education is provided. The church and its related agencies must look to the day when their combined efforts will furnish the guidance necessary for these major groupings through which the lives of boys and girls are enabled to grow.

This is the long time objective. But there must be at hand now some steps which will lead on toward this objective. The church is finding these and is recognizing their importance as transition steps. The nation-wide emphases placed upon the liquor problem under the direction of a joint committee in 1931 and 1932 and upon the economic problem in 1933 provide the best sort of evi-

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Which Tool Shall I Use?

Selecting and Using Fruitful Procedures

By Mildred Moody Eakin*

OFF with the old: on with the new," we exclaim as we discover some new, valuable tool; and for the time being, we can see nothing else. But, too, our reverence for tradition, the ease with which we use the familiar tool, our tendency to shun the unknown, lead us to say, "Let well enough alone."

Each of these positions has strength; each has weaknesses. It would be most helpful in our work as local leaders in religious activities if we could capture the worth-while features of both points of view and eliminate the weaknesses. What are, and how can we best select the most effective procedures for our work? Let us examine a few specific cases in which various methods were used.

A group of junior girls had been asked to take part in a spring pageant which the entire school was preparing to be given out-of-doors. They chose to be a chorus singing some suitable song. At their next session the leader came with a folder under her arm. As she prepared her materials on the table, the girls gathering around, she asked, "How many seasons are there in the year, Jane? Which season is this? How do you know this is springtime? Why didn't you say it's fall? What one thing more than all others makes spring, spring and winter, winter? Who is responsible for that procession?"

Leader (*picking up one piece from her folder*): I found some pictures telling of the springtime. (*Shows "The Blue Bird," Beginners Picture Set, Part 2.*) What do you see?
Pupil: Birds.
Leader: What are they doing?
Pupil: Singing.
Leader: What about, do you suppose?
Pupil: Spring.
Leader: What other things in the picture show that this is spring?
Pupil: The green grasses, the sky, the flowers.
Leader (*shows "Spring," Primary Picture Set, Course I, Part II*): What do you see here?
Pupil: Birds, birds' nests, flowers, brook.
Leader (*shows "Why," Beginner Picture Set, Part IV*): What do you see?
Pupil: A girl is sitting on a stone. The girl's hand is lifted up. The green grasses.
Leader: Why do you think the name of this picture is "Why?"
Pupil: The little girl is wondering.
Leader: About what?
(*No answer*)
Leader: She is asking, "Why do we have spring and birds and flowers and blue skies?" (*Shows picture of children singing.*) What do you see?
Pupil: Children singing.
Leader: What do you think they are singing about?
Pupil: Spring, birds, flowers, God.
(*The leader placed all four pictures in order where they could be seen. The pianist played while a good voice sang.*)

For the beauty of the earth,
For the splendor of the skies,
For the love which from our birth
Over and around us lies;
Lord of all, to thee we raise
This, our hymn of grateful praise.

In preparing the group of girls for their part in the pageant, this leader made use of two tools: picture and question and answer. Why were these two tools selected? Why didn't the leader merely read the verse, let the girls read it, play it, sing it? Why pictures and why questions? Probably that leader would say, "I used pictures to bring spring vividly to the attention of the pupils, to set a spring tone for learning the song, to interpret sections of the song, to stimulate the recall of past experience and imagination. I used questions to direct observation to the pictures, to bring out points in the song, as shown in the pictures, which the pupil might not see."

And when this leader was criticizing her own procedure, she analyzed it thus:

Strong points: Pictures did interpret the song, did arouse interest, were typical of spring, did not duplicate each other. Questions did lead to a study of the pictures, were definite.

Weak points: Subjects of the pictures were too young for the group. Questions were too suggestive, too sketchy. They did not fill in enough to complete the interpretation; they were asked too slowly.

At about the same time another leader was aiding a group of junior boys and girls to prepare for an outdoor worship service. As they gathered, the leader said, with anticipation in her manner, "These are the days when every morning brings new beauties of earth, every evening new glories of sky. What new beauties have we discovered these past days?" (She listed them on the board as they were given.) "The dogwood is in blossom." "The oak leaves are coming out." "The tulips are opening." "A crow is building his nest in our elm tree."

Leader: Tell us what the crow's nest looks like? (*Pupil described it vividly.*)
Leader: Did any of you notice the sky yesterday?
Pupil: Oh, yes, it was full of white fleecy clouds, like mountains. They moved.
Leader: Do you know what they are called? (*No one knew. The leader gave considerable information about cumulous clouds, thunder heads, mackerel skies.*) Have you noticed any other splendors of the sky recently?
Pupil: The sunset last night was lovely from the top of the hill. There's a big, big star which shines almost red at night.
Leader: Do you know what it is?
Pupil: No.
(*The leader gave some interesting information about differences between stars and planets and led four different pupils to choose to discover what they could about four different planets during the week.*)
Leader: What beauty is there at home which you cannot see and which you cannot touch but which you can feel?
Pupil: Love.
(*The leader told a short story of "Mother's Love." At the close, she offered a prayer of gratitude for parents' love.*)
Leader: I know a song which says quite beautifully all we've been talking about this morning. Miss Edwards will play it. Miss Jones will sing it for us. (*Pianist played "For the Beauty of the Earth."*)

In preparing for this group, the leader made use of five different tools: question and answer, conversation, story, prayer, assignment. In carrying out her session's work she added another, children's experiences. The description of the crow's nest and the clouds are examples.

The first of these two related procedures would have been strengthened if the leader had used the juniors' own experience, had given more information to the group in conversation, and had concretely linked her pictures to the children's experiences as given and to her new information when supplied. The second of these two procedures would have been strengthened if the leader had made

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suggested beauties more vivid by use of appropriate tures used as the suggestions were given.

The main thing for us to learn is that a *variety of tools* lds much better results than the use of *one tool,* re-rdless of how effective that one may be. Variety is one the laws of interest. Any one tool used alone and nstantly appeals most strongly to but one sense: the ry, to hearing; the picture, to seeing; the object, to ching. The use of many tools makes it possible to cognize the differences in ability of the individuals in e group, and to make use of their different aptitudes d talents.

Let us take a look at a different situation. A student und a group of girls with whom she desired to work. he girls were from three different grades of two different hools. One of the girls was slow, lacking in initiative; other was quick, forward, domineering. One was from cultured home; one, from near poverty. Still another as from Germany, had been in this country only six onths. The girls had little or no contact with each other cept on Sunday morning, hence they were not real iends. The leader finally decided that she ought to try help these girls make a "continual discovery of ways which they can be friendly one to another." But what rocedures should she use to bring that about? She ondered: "They can't learn to be friendly to each other nless they have chances to be with each other in informal, iendly fashion. They will never learn to be friendly nless they face the difficulties they have in being friendly. can stimulate them to friendliness, when they have hances to show it, through being friendly myself, telling tories that will show such attitudes at work, interpreting ictures, and helping them find out why a happy time to-ether is happy."

So, for her work in attempting to achieve the objective f "friendliness with each other," this leader chose as her ools: (1) conversation, discussion, problem solving; 2) picture study and appreciation; (3) play, hike, treas-re hunt, birthday party; (4) story telling by leader and upils; (5) reading, the Bible particularly.

Using these tools, the third session with these girls vorked out like this:

PICTURE: "In the Home at Nazareth"

DISCUSSION: Friendliness in the house—what hinders? What helps?

PROBLEM RAISED *(to meet a problem of one girl whose baby brother had destroyed her scrapbook)*: When Jesus was a boy, suppose he made a toy boat. James, his little brother, broke it. What would Jesus have felt like doing? "Get mad." "Hit him." "Nothing." What do you think he would have done? "Tell him not to touch it again." "Make another boat."

BIBLE READING: Girls looked up the Golden Rule. Read it. Interpreted it.

PICTURE: "At School in Nazareth." How do you think Jesus treated children in school? How did they treat you, L—— (German girl), when you first came?

PICTURE: "The Picnic." Discussion of hike for Saturday and ways in which we can do to others as we like them to do to us.

THE HIKE: Saturday. "Leader's ball" became the tool for developing friendliness. L—— showed the girls some German tricks with the ball. The girls tried them out and showed L—— some American games. They enjoyed sharing this fun. As they hiked, they discovered gray squirrels, robins, grass, moss, oak leaves, etc. They played in the sand pit. A growing attitude of friendliness was shown in—"This is fun." "I like to hike." "You aren't dumb. You can read." To L——, "Will you go with me for violets?" "Can I show R—— the duck pond?" "Isn't L—— quick to find things?" New appreciations were developing.

Why were these particular tools best in this situation? The discussion at the beginning helped the girls to recall their own experiences in being left out or made one of a group. The picture of Jesus connected what they were used to having in Sunday school with this study of friendliness as they had lived it. Discussion of a definite problem helped them to think about the values and the dangers in being friendly. Reading in the Bible helped them to connect the teaching of that book with their everyday happenings. Planning the hike gave chances to plan and carry out real friendliness. The absence of any one of these tools would have weakened the work.

Studying these three illustrations, we find that certain procedures lend themselves better to some situations than do others. For example, when a conduct problem is up and we are trying to find our way through, probably discussion is the best tool to use, supplemented by story, reading investigation, interview, or planned recreation. If we are trying to help a group memorize a hymn, conversation with recall of experience, supplemented by story, picture, blackboard illustration, is good. If we are attempting to develop picture interpretation, the picture itself is the best tool, supplemented by story, interpretive melody, question and answer. It is readily seen, too, that procedures are interdependent.

In deciding what procedures should be used in an attempt to achieve any given objectives with a group, at least the following questions should be asked concerning each possible method: Will it stimulate the group to think, to plan, to carry out their plans? Will it help the group to discover the information they must have? Will it help them find the solution to their problem? Will it give them a chance to put the solution into practice? Will it stimulate them to try new things? Is it the most natural thing to use? *(Continued on page 32)*

Zimmermann: THE BOY CHRIST IN THE TEMPLE.

PICTURES AND PICTURE INTERPRETATION ARE VALUABLE TOOLS

Pearce © *C. O. Buckingham*

RELIGION

Enriching the Pre-Easter Program

By ROY A. BURKHART

TODAY, all about us, many people have a sense of being morally and spiritually inadequate. There is a growing feeling that Christianity will not work. On the one hand, people give ready consent to the great concept that God is love, but they find themselves continually looking after "number one." They easily accept the principle of goodwill, but bitterness consumes them at the slightest provocation. Purity of life and nobility of character are goals of living, but still people live in impurity and their characters are far from noble. Evil seems to be more alluring than the good. Spiritual things are openly held to be supreme, but individuals cannot avoid pinning their faith to things they can see and hold. God is a loving heavenly father and is acknowledged as the giver of every good and perfect gift, and yet folk often find themselves in the throes of a sense of isolation and feel as though nobody cares. What is commonly held as sin is extremely common. Folk today, as in years gone by, need God. There should be more resources available today than in the past. There are, if those of us who call ourselves spiritual leaders ever become awake to them.

In the on-going program of the church throughout the year, every worship experience, every sermon, every meeting of the group should provide spiritual renewal and growth. But there is also need for a special season for the soul. The pre-Easter meeting meets such a need. We are famous for our holidays and special weeks and days. Let us set aside a special time, as many churches do, for the spiritual rewarming of the lives of Christians, and for the renewal of the church school work by leading folk to a commitment of their lives to the way of Jesus Christ.

This article aims to make some suggestions which will be helpful in planning a pre-Easter program.

As in any vital program, the needs of people must be met. On every hand, people are wrestling with problems which are overwhelmingly serious to them. It is often difficult for the leader to know about these struggles. There are certain danger signals which are often manifested by folk: such as, (1) the morbid conscience, (2) shyness and seclusiveness, (3) over-sensitiveness, bitterness, fault-finding, (4) self-assertions and over-activity, (5) self-pity, (6) emotional instability, (7) obvious violation of Christian ethics. These danger signals are common in any church. These ailments of the mind and disposition lead not only to personal and social unhappiness, but to inefficiency in all areas of life, and, if not corrected, may lead to acute nervous and mental disorder. The pastor or other church leader should be alert to these signs, since they indicate where his fruitful opportunity lies.

Human need is not limited to these inner personal disorders. Persons have difficulty in getting along with others. There are difficulties between husband and wife, parents and children, youth and the crowd, employee and employer. People are confused about many of the more intense experiences in life: such as, vocational choices, the relations between sexes, economic matters, community relations. Many people feel that they do not "belong"; they are overcome with a sense of isolation. They need to be helped to find a real relationship not only with people but with God.

Further, people need to be helped in facing their difficulties, and in finding solutions on a Christian basis. They need spiritual guidance. Steps to personal salvation, prayer, the church, and the meaning of church membership suggest fields in which people need interpretation and help.

All of this means that sermons or talks cannot be taken of the air or merely out of books. They must grow gely out of the lives of people. Topics like these will ch out and grip the real issues of living:

Understanding One's Self
Hope for the worried.
Why don't I like people?
Why do I lose my temper?
Why do I get easily stirred up and emotional?
How can one be happy?
When one feels inferior.
When one feels guilty.

Social Techniques
What is a Christian's attitude toward others?
Goodwill overcoming every barrier.
Who determines what others think of me?
Loving God is easier than loving one's fellowmen.
Looking at the Golden Rule specifically.

Understanding Relicion
Does God care for me?
Steps to personal salvation.
How can religion change a life?
Why do men pray?
The Bible and its help in living.
Resources of religion.
Obligations of a Christian.
The church and my life.

Many other topics may be suggested. However, the ader should by no means depend on the sermon wholly develop these topics. The talk should be brief, giving nple time for other worship experiences and, in some ses, time for questions and testimonies. It should not e merely a high-powered oration. It should be quiet, ear, conversational. It should lead to personal interiews, advice in regard to reading, and conferences on peronal problems.

Such a program should promote closer relationships mong all the people concerned. The treatment of mental- ill cases can largely be summed up in the task of helping people achieve satisfactory relations with others. While he whole church program can make a tremendous contribution here, yet the pre-Easter program can do so istinctly, for it will provide a situation in which a number of people will be seeking a solution to problems of ifferent types; and this very fact helps an individual to in freedom from a sense of isolation, since others are restling with the same problem with which he is conerned. Also, it gives him an opportunity to win freedom rom the tyranny of the standardized by giving him a hance to join with those who are moving to become etter.

Testimony meetings with a sharing of experiences and pooling of defeats and victories have unfortunately been iscarded in too many cases. Under new conditions and ith wise safeguards they should be restored. Forum sessions also are helpful.

The program should create a sense of need and a feeling f conviction. The Sunday-to-Sunday services can do a reat deal along this line, but a definite attack can be nade upon the non-Christian practices so common in our ay with the continuity which a two-week series of meetngs offers, and with the readiness which such a program nder wholesome conditions would make possible. Certainly one of the weaknesses of the church lies in the fact nat preachers and teachers of religion are trying to build bridge between sin and righteousness, and the result is nat a man can do almost anything and still be in good tanding in the church. Perhaps the reason is that leaders re afraid of losing support.

There are those who feel that religion is an opium, a device people use to escape reality. In some cases it may be so. However, the writer made a study of thirty acute mental cases recently and found that, where there was religious concern, a definite effort toward facing the facts and finding a solution appeared. It is his observation, also, that where normal people turn to religion they, too, want to face the facts and find resource and help. One can see, then, how inadequate and spineless a religion must appear to a sick soul when it is presented with patronized apologies to the enemies of righteousness.

Experiences can be treated in a clear-cut fashion and straight from the shoulder without condemning people. Wrong conduct should be condemned. The wrong-doer may be pitied. A leader needs always to be sympathetic toward individuals no matter how great their mistakes. And if he does have such an attitude of sympathy and understanding, a readiness will be created on the part of individuals to have personal interviews with him on their difficulties. In fact, a special time should be set aside each day when interviews may be scheduled. Also, a leader should indicate his willingness to go to homes for conferences. Personal evangelism in home visitation is one of the most constructive methods a leader can use.

Definite plans for follow-up must be in hand. Such a program is by no means an end in itself. It is merely a beginning. Many problems and issues may merely come to life in the pre-Easter meetings. Successive interviews and group discussions will be necessary if adequate solutions are to be found. Some decisions may be made during this period, but programs of action for making these decisions a part of life will demand a great deal of time if they are to be worked out successfully. Books on different subjects should be made available for those who wish to work out a philosophy of life, who are eager to find the truth about particular phases of their own lives or of their world. These new members should be fitted into the program of the church at such places where they can make their most successful contribution. Too often our work is done by a few people. The principle of shared tasks makes it possible to provide participation for a large number of people. Folk are most interested in those activities in which they invest themselves.

Furthermore, new members for the church should be won during these weeks. They will need to be given a sense of oneness with the church constituency and given opportunities of service and usefulness in the program of of the church.

And, so, it is hoped that every church will provide such a program this year. It will do something for the life of the church; it will reward the hearts of the leaders and members of the church; and it will reach many who are now not reached by the church.

It may do more. It may put more dynamic and more spiritual zeal in the total program of the church. The church today is in the trough. Christians need a new baptism; leaders need new spiritual power. The teaching, the preaching, the worship of the church should continuously lead people into the way of Jesus. Leaders have had their armor dented and their plumes shorn; they need to be re-armed, as do all Christians, for more effective leadership in these dark days. They need a spiritual retreat such as a well-planned pre-Easter program can provide.

Modern Knighthood

A "Parsifal" Communion Service for Young People

By Curtis Bayley Geyer*

A FUNDAMENTAL problem of the church today is to interpret the sacraments so that they become vital in the experience of youth. Nowhere is this more difficult than in the communion service. Here the effort to preserve for all time that great dramatic hour in the upper room has resulted in a somewhat ornate theological and ritualistic expression that is often without contact in the life of youth. Medieval terminology, that accurately registered experience to its own contemporaries, often fails to interpret life in a day when wisely or unwisely we have been educating our young people in science and psychology. Our problem, then, is to make the communion service living and inspirational in an interpretation that youth understands.

This problem became concrete when it was desired to climax a youth conference of two hundred young people with a communion service that would increase their loyalty to the church and to the faith. They had taken the theme of "Modern Knighthood" for their conference and were to spend most of their time in discussion of such subjects as worship, methods in young people's work, how to be a leader, and how to think about God. How could their thought and discussion be crystallized and consecrated for them in their own lives through the communion service?

Having made some experimentation in this field before, we decided to center the service about the symbolism and theological interpretation of the opera *Parsifal* which is presented every year on Good Friday at the Metropolitan Opera House in New York. Obviously, there is much in the opera that is extraneous and unsuited for devotional purposes. However, "The Grail" motif is widely used as the "Dresden Amen" in many churches and such motifs as "The Last Supper" and "Faith" offered possibilities.

In planning the service we built it around the general theme, "Comradeship for the Great Quest," utilizing *Parsifal* motifs, extracts from the ritual of the communion service, and inserting other devotional material. We attempted to coordinate the whole and make it applicable to the life of youth today.

We were careful to see that all who aided in the service—ministers, ushers, and musicians—were of the type who would cooperate in the spirit of the service and not pose as talented individuals. There was careful rehearsal of important parts. The following is the outline of the service with rather full notations:

Hymn: "Faith of Our Fathers" *(This was sung as a transition from a memorial service which had preceded the communion service.)*

Leader: Just as we study how we may be loyal to the faith of our fathers, so Jesus studied how he might be loyal to the faith of his fathers. There were various ideas in Hebrew writings as to how he might be loyal, but he chose the conception of sacrificial service as it is recorded in the Book of Isaiah. What he read for his own life, let us read for ours.

Responsive Reading *(with soft organ accompaniment)*: Isaiah 53.

Leader: At the Last Supper, Jesus used a sacramental custom of his day to impress the same idea on his disciples. They had dreamed of royal power and he had asked them whether they could drink of his cup. Their communion service was in the nature of a farewell fellowship hour in which they did drink symbolically of his cup.

Hymn *(in unison)*: "Are Ye Able, Said the Master."

Story of *Parsifal (told by the leader)*:

In ancient times the communion service was used by the knights as a preparation for their quests. The story of *Parsifal* is built around that custom. Titurel, a renowned knight, had brought the Holy Grail to the castle of Mount Salvat in Spain. His son, Amfortas, into whose custody it passed, yielded to temptation and was wounded by the wicked knight, Klingsor. His wound was a grievous one and could be cured only by a touch of the Sacred Spear which Klingsor had captured. There was a tradition that only an innocent youth could ever recover the lance and so cure Amfortas. Such a youth finally came to Mount Salvat in the person of Parsifal. The symbolism here is as follows: Amfortas is a symbol of human frailty that must suffer for sin. Klingsor is the spirit of evil. Parsifal is the spirit of Christianity in human life. The spear symbolizes spiritual power, while the Grail is the symbol of the spirit of Christ.

The knights entered the hall of the castle for the communion service at the call of the bell. *(Here we paused while the organist played the "Bell" motif.)* They seated themselves about the tables and began the service. *(Here the organist played "The Last Supper" motif.)* At each such service Amfortas was reminded anew of his failure and could hardly endure the increased suffering that recurred when it became his duty to uncover the sacred cup. *("Amfortas's Suffering" was played.)* However, at the insistence of his knights, he did so, and as he uncovered the shining Grail, all knights raised their cups. *("The Grail" was played.)* The service effected a renewal of their faith. *("Faith" was played.)* Parsifal went forth much moved by what he had seen and for a long time nothing was heard of him. Years later, on Good Friday, Amfortas and his knights were again preparing to observe the communion service. The aged Titurel had died, and his body was to be carried to the service. From the distance a knight in black armor was seen approaching. He proved to be Parsifal. After years of wandering and resisting temptation, he had secured the spear. His difficulties had been increased by the fact that the spear could not be used for his own defense. It could only be used for the healing touch. It was because Amfortas had attempted to defend himself with it that Klingsor had been able to capture it. Parsifal had just time to recount his story to the few who had seen his approach when the bell called the knights to the service. *("Bell" was played.)*

The scene now turns to the great hall. The solemn procession enters, including the bier of Titurel and the litter whereon the suffering Amfortas reclines. Amfortas begs the knights to kill him so he will not be forced to renew his feeling of remorse and intense physical suffering. At this moment Parsifal enters with the sacred lance, and touching Amfortas, heals him. He then uncovers the Grail and the knights in joy raise their cups. *("The Grail" was played.)* In consecration they renew their faith. *("Faith" was played. Here the altar was uncovered.)*

(The altar had at its center a plain cross. At its base there stood a silver cup in which a light glowed just brightly enough to be seen from the audience. This was effected by carefully running wires from behind the altar to a small but bright bulb, covered with red transparent paper, in the cup. Plates of bread rested on either side and beyond them were the trays stacked with individual cups.)

(Continued on page 20)

*Minister, Methodist Episcopal Church, Chatham, New Jersey.

A Vacation with A Purpose

Announcing the International Council Summer Schools for 1933

THE International Council Summer Schools offer *a vacation with a purpose* at a very small cost to all workers in the field of religious education. These include pastors, church school officers and teachers, vacation and weekday leaders, and county, city, and district council officers and directors, together with their families. There are three of these schools: one located in Colorado, another in Wisconsin, and the third in New Hampshire. Four major purposes will be kept in mind this summer:

1. To give training to county, city, and district officers of councils of religious education.
2. To provide help for deans and instructors in leadership training schools.
3. To give guidance to pastors and others in the whole task of building a program of religious education for the local church.
4. To offer a large number of specialization courses in the Standard Leadership Curriculum.

A Word About Each School

Geneva Glen, Colorado (August 7-13)

This school is limited to one week, but will include courses in the field of all four of the above emphases. It is located in the foot-hills of the Rockies, and offers a superb place for a vacation. Railroad rates to the west this summer will be unusually reasonable. All highways to Geneva Glen make motoring attractive.

Lake Geneva, Wisconsin (July 24-August 4)

This school for this year is divided into two conferences of one week each. Both conferences will include courses for all workers in churches, councils, and leadership schools, but the first week is primarily for workers in councils of religious education, and the second week for all workers in the field of religious education.

Lake Geneva Conference for County, City, and District Council Officers (July 24-29) The primary emphasis in this conference will be given to Council work, yet there will be a number of courses in all phases of religious education.

Lake Geneva Conference for All Workers in Religious Education (July 30-August 4) This will be a standard school, with courses in the field of the second, third, and fourth emphases mentioned above. This will be a significant conference.

A very attractive feature in connection with the Lake Geneva Conferences is A Century of Progress or World's Fair in Chicago. Students can attend this great occasion either on the way to or from Lake Geneva. It is hoped that many can attend both conferences of the school at Lake Geneva, and also visit A Century of Progress.

Lake Winnipesaukee, New Hampshire (Aug. 7-18)

Here is a school located in the foot-hills of the White Mountains, and on the shores of one of New England's most beautiful lakes. This camp is a perfect place for a vacation. It will be a two-week school and will include courses for all workers in the church, the county, city, and district council, and vacation and weekday work.

Cost Reduced for This Summer

The board and room for the two-week period. On account of economic conditions, it has been decided to grant a special rebate certificate of $5.00 which will be furnished to all whose registrations are received at the International Council office *ten days prior* to the opening of the respective schools. This certificate will be accepted by the Camp Manager as worth $5.00 to apply on the board and room charge of $20.00, making the total net cost for board and room $15.00 for this year.

The board and room for the one-week period. A rebate certificate of $2.50 will be given to all whose registration card is received in the International Council office *ten days prior* to the opening of the respective schools to apply on the regular weekly charge of $11.50, making the total net cost for board and room $9.00 this year.

Registration fee. All students will pay the $5.00 complete registration fee at the time they register. This fee will be refunded up to within *ten days* of the opening of the respective schools to those who find they cannot attend.

Make It a Family Vacation

It is hoped that all workers who have families will bring them along. All of these camp sites are particularly adapted to entertain the family group.

For Further Information

Write to your state or provincial council, your denominational board, or to Mr. Roy A. Burkhart, Director, International Council Summer Schools and Camps, 203 North Wabash Avenue, Chicago, Illinois.

Do We Really Build Christian Character?

Suggestions for the Workers' Conference, Based upon This Issue of the JOURNAL

AT A recent conference of leaders in religious education it was reported that in one state the church was greatly weakened by the fact that about a dozen teachers of large Sunday school classes were under indictment for embezzlement of funds.

This startling statement threw an impressive stillness over the room. It raised the deep-seated question as to the extent to which our teaching of religion, our talk about it, our engaging in activities that carry the name of religion, are actually producing results in Christian character. It is this issue with which the *Journal* for this month deals, and it is suggested that such a problem as this could very well be an important feature in an effective workers' conference for this month. It is not proposed, of course, that this should be the only feature, but it could well be one. A program has been outlined with this in mind.

1. DEVOTIONS.

A presentation of Dr. Bundy's article would be a helpful basis around which a devotional talk, some Scripture reading, and some silent and spoken prayers could be arranged.

2. ARE WE BUILDING CHRISTIAN CHARACTER IN OUR CHURCH?

It would be well to have the following articles assigned to members of the group in advance so that they can make reports:

EDITORIAL, "A Program of Education for Christian Character"
ROBINSON, "When Character Building Becomes Christian"
WIGGAM, "Can We Educate for Character?"
GREGG, "Experiences Occur in Many Groupings"
BURKHART, "Enriching the Pre-Easter Program"
SLATER, "Making Marjorie Over"

In connection with the presentation of these reviews, teachers might be asked, preferably in advance, to give reports of individual experience along the following lines:

What cases have I known of boys and girls who have been changed in their character in the direction of honesty, dependability, unselfishness, a consciousness of God, and in other ways, through our program?

What instances do I know where pupils have acted contrary to our teachings?

What cases do I know of teachers who have followed up actual individuals to help them solve on a higher level their problems of personal living?

3. THINGS THAT WE COULD DO.

The following articles will suggest ways in which we could change our program or introduce new elements into it:

BRIDGMAN, "How the Church May Help Parents"
What are we doing for parents of our church?
HALPENNY, "What Can a State Council Do?"
Are we shirking our responsibility to cooperate with others and failing to reap the joy of fellowship?
EAKIN, "Which Tool Shall I Use?"
Which of these methods do I use?
BURKHART, "Enriching the Pre-Easter Program"
GEYER, "Modern Knighthood"
LONGMAN, "Let Us Worship"
OVERTON, "A Dramatic Service of Worship for Easter"
How could we use the suggestions in these articles in planning our Easter program, and other phases of our work?

The Editorial Soul Takes a Tonic

HE who elects to serve through the printed page must reconcile himself to long waits before knowing what the outcome of his work has been—and in most cases be reconciled not to know at all.

For the past six years the Wesleyan Service Guild of the Methodist Church has sent gift subscriptions to the *International Journal* to about 120 women missionaries of the church in all parts of the world. At the end of five years, the secretary wrote to these people asking them what the *Journal* had meant to them and whether they wished to have their subscription renewed. The replies have been placed in our hands—and to read them has been a tonic indeed. Incidently the subscription list this year numbered 137.

The countries and agencies served tell in themselves alone the romantic story of modern missions. A girls' school in India; a girls' school in China; an institute in Argentina; a high school in India; a college in China; a school in the Straits Settlement; a mission station in Korea; a pastor's work in India; a school and station in west China; Sumatra; the Philippines; Japan; Mexico —all these appear, just to take the first dozen letters.

These missionary people use the *Journal.* They say:

"I have greatly enjoyed the *Journal* and have made much use of it. Part of the time I have served as superintendent of our Sunday school and I have found the worship programs especially helpful. The stories also are good in teaching religion in our daily classes. I keep all the papers on file and lend them to those of our Indian workers who can read English." *(India)*

"The *Journal* does meet a need in Instituto Modelo and we appreciate very much having it. Many of our girls read English and use it in connection with their classes in religious education as well as for the Sunday school work in the churches where they work." *(Argentina)*

"We use the *Journal* for chapel services. The teachers often find material for their short talks to the girls and then sometimes the students themselves have the chapel and get material for their programs from it. We also find material for our junior church services." *(India)*

"It is fine to have the *International Journal.* I pass my copies on to our pastor who has charge of all our work in religious education. He knows English well. He thinks there is some splendid material in the *Journal* and he wants to make use of it here. It can be adapted to our local situation without a great deal of trouble. We have so little good material in Bengali and there are such good things coming out in English. We only wish that the English speaking members of our staff had more time to do translation work." *(India)*

"We want to send an urgent request that you continue to send us the *International Journal.* No paper comes to our hands that is so quickly made use of through three departments of our work here. Always the Sunday school workers, the Junior League workers, and the daily vacation Bible school workers vie with each other to see who can get the most good out of it first. Just recently a committee has been going through the files of the *Journal* seeking material for the improvement of our Commission service held in connection with commencement. I under-

(Continued on page 37)

A Dramatic Worship Service for Easter

By GRACE SLOAN OVERTON*

SUGGESTIONS

This is a service of worship. It is intended bring strength, courage, and a sense of e presence of God in these times, as well to commemorate the victorious triumph Jesus. Care should be taken that the rvice moves on without interruptions. is, of course, means careful planning and e careful working out of details before the rvice begins.

Characters should be chosen carefully. he INTERPRETER might well be the minister. any event, he should be a man of ma- rity, with a strong stage presence and a od voice. He may be costumed in vest- ents or academic gown.

The two READERS may be young people, ressed in choir robes or in academic gowns. JOHN and MARY appear in biblical cos- me. These are the only two special cos- mes which need to be provided.

Music is only suggested. We have tried choose hymns which are appropriate as ell as likely to be found in most hymnals. f you find it necessary to substitute hymns, hoose only those which fit into the service eaningfully.

MUSIC: "Funeral March" (from *Songs without Words*, Mendelssohn), or "March to Calvary" (from *Crucifixion*, Stainer)

CHOIR: "'Tis Midnight; and on Olive's Brow," Tappan (Tune: "Olive's Brow")

(*With the last strains of the music the* INTERPRETER *and the two* READERS *enter. The* INTERPRETER *takes center of platform, the* FIRST READER *at the right, the* SECOND READER *at the left. They should be comfortably in their places as the music ceases.*)

INTERPRETER (*speaking slowly and distinctly*): Man would believe, but gloomy doubts assail. When man would trust, dark fears molest. Longing for peace, man lives 'midst struggle. Man's soul would be triumphant. Aye—but how? That is the soul's deep question.

FIRST READER (*reading from scroll*):

"When poor, forlorn folk vainly seek for water,
With tongues that are parched by thirst,
I, the Eternal, will answer them,
I, Israel's God, will not forsake them;
On the bare heights I will open rivers,
And in the valleys fountains;
I will make deserts into lakes,
And dry land into springs of water;
I will plant cedars in the desert,
. . . . . .
I will put fir-trees in the wilderness,
. . . . . .
That men may see and understand,
Consider and agree
That the Eternal's hand has done it,
That Israel's Majesty's has made it all."
(Isaiah 41:17-20†)

SECOND READER (*reading from scroll*):

"So the Eternal longs to favor you,
And moves to show you pity;
And the Eternal is a loyal God;
Happy are all who long for him!
No more tears for you,
O folk of Sion in Jerusalem!
For he will show you favor when you sigh,
And answer you, soon as he hears your cry.
Though scant and scarce may be
Your bread and water from the Lord,
Yet he your Teacher never leaves you now;
And when you swerve to right or left,
You hear a Voice behind you whispering,
'This is the way, walk here.'"
(Isaiah 30:18-21†)

CHOIR: "Guide Me, O Thou Great Jehovah," William Williams (Tune: "Zion")

INTERPRETER: God, the Eternal, ceases not when calamity spreads on the earth. With ceaseless and eternal love he would guide us. (*Introductory music to the following solo begins.* INTERPRETER *pauses.*) Yes, even through Gethsemane to Calvary.

(*As the introductory music of the following solo is played, the* TWO READERS *and the* INTERPRETER *retire quietly from the platform.*)

SOLO: "Into the Woods My Master Went," Lanier (Tune: "Lanier")

(*After the solo, music continues.* MARY *dejectedly enters. Following protectingly is* JOHN; *he seats* MARY *on a low seat near the center of the platform, then goes to a desk and begins writing on a scroll. As music continues,* MARY *sits quietly as though trying to sense her present surroundings and to connect them with what has just passed.*)

VOICE (*off stage, as music continues softly*): When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to his disciple, Behold, thy mother! And from that hour the disciple took her unto his own home.

MARY (*as the music ceases, she turns to* JOHN *who is seated at a desk, writing*): John, thou my Son's beloved disciple, I bear thee gratitude for thy hospitality. Here I can bear my grief with fortitude.

JOHN (*turning from his writing*): Here you shall abide.

MARY: With your strength and faith and with my memories I shall try to be content. (*She pauses a moment.*) How much the human heart can bear and still live on!

JOHN (*rising as though to come nearer her, pauses and speaks timidly*): Mother—(*again pauses*) of Jesus—the Messiah—thou hast suffered greatly. (*He looks away as if to shut out a memory.*) I writhed as I witnessed that injustice. But thou—how much greater must have been thy suffering—his mother! (*He turns slowly, sits and begins writing once more.*)

MARY (*speaking more to herself than to John*): Can it all be for naught? What memories flood my soul this hour! My confusion, then my exaltation as I heard the angel! (*She pauses. Soft music has begun.*)

VOICE (*off stage, as music continues*): Hail, thou art highly favored, the Lord is with thee; blessed art thou among women. (MARY *appears to be living the scenes over again.*) Fear not, Mary: for thou hast found favor with God. Thou shalt call his name Jesus. He shall be great and shall be called the Son of the Most High.

MARY (*rising and seeming to forget her present grief*): Behold the handmaiden of the Lord.

(*Music modulates into that of the following solo.*)

SOLO: "The Magnificat," from *The Messiah* (MARY *is lost to her present grief as she listens. If there is no one available to sing this solo, Mary repeats the words with great exaltation.*)

"My soul doth magnify the Lord,
And my spirit hath rejoiced
In God my Savior,
For He hath regarded
The low estate of His handmaiden;
For behold, henceforth
All generations shall call me blessed.
For he that is mighty
Hath done to me great things;
And holy is his name.
And his mercy is upon them
That fear him from generation to generation.
He hath showed strength with his arm;
He hath scattered the proud
In the imagination of their hearts.
He hath put down the mighty from their seats
And exalted them of low degree.
He hath filled the hungry
With good things; and the rich
He hath sent away empty."

MARY (*remembering again her grief, speaks with a voice of despair*): Memories—is that all? Only memories—(*The music of "Silent Night, Holy Night" interrupts her. She listens as it is played through once. Then while the music continues, she speaks as if to herself.*) The star, the shepherds, the kings of the Orient. (*The music ceases.*) The angel said, "He shall be great and shall be called the Son of the Most High." Certainly this cannot be the end of that glorious promise.

JOHN (*coming nearer* MARY): My memories are not the same as thine. I saw him in the midst—serving, loving, expounding truth, comforting. I heard him say, "Let not your hearts be troubled. Ye believe in God; believe also in me."

MARY: Thou didst understand him—even better than I, his mother.

JOHN: I only know that I love him, I believe him. He opened mine eyes to truth; he pointed the way to life—life Eternal. Yes, Jesus is more than a memory—he is life. (*He goes, takes up the scroll on which he has been writing, and reads.*) And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up: that whosoever believeth in him shall have eternal life. For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. (MARY *and* JOHN *exeunt.*)

CHOIR (*singing softly*): "My Faith Looks Up to Thee," Palmer (Tune: "Bethel")

(*After the singing, and as the music continues, the* INTERPRETER *and* TWO READERS *reappear and take their places.*)

INTERPRETER: Thus John and Mary—torn 'twixt faith and doubt, 'twixt hope and grief. The mother's sacrifice of love seemed vain, the trust of the beloved disciple seemed to be for naught. Not easy to have faith, to see beyond that crushing blow! But joy came in the morning.

(Continued on page 35)

*New CANAAN, Connecticut. Author of *Drama in Education.*

†From Moffatt's translation of *The Holy Bible.* Used by permission of the publisher, Harper and Bros.

Suggestions for Building Worship Programs

APRIL SUGGESTIONS FOR THE PRIMARY DEPARTMENT

By Clara Beers Blashfield*

THEME FOR THE MONTH: *God's Gift to the World of Jesus*

Thinking with the Leader

We may well turn our attention this month to Jesus, God's greatest expression of his love toward us. We may think of Jesus as the friendly teacher who went about doing good. For children the word "teacher" holds a world of significance. A teacher is one after whom children love to pattern, as nearly as possible, their acts. To present Jesus to them, then, as a friendly teacher brings him very near to them and places him on a high plane, while at the same time stimulates in the child an understanding and loving attitude toward him. To help children to wish to be like Jesus, to do as he would have done, and to learn what it means to be his friend may be our primary objectives this month. In order to accomplish this end it becomes necessary to give children a closer acquaintanceship with him and with his way of life.

SUGGESTED EMPHASES:

First Sunday: *Jesus, the Friendly Teacher*
Second Sunday: *Jesus, Who Went About Doing Good*
Third Sunday: *The Stories of Jesus*
Fourth and fifth Sundays: *What It Means to Be Jesus' Friend*

SPECIFIC PROBLEMS FOR THE CHILD:

1. May we think of Jesus as a teacher come from God? Why?
2. In what particular ways may I pattern after him?
3. In what ways did he go about doing good?
4. How do you suppose the boy Jesus acted when strange children came into the group of which he was a part?
5. How do you think he treated people of a different race from his own?

ENTERPRISES may center around such activities as:

1. Making a Palestinian village.
2. Making a booklet to illustrate the song, "Tell Me the Stories of Jesus."
3. Learning a new song about Jesus.

Helpful Materials

SONGS: "I Think When I Read That Sweet Story"[1]
"Gentle Child of Nazareth"[2]
"The Story I Love Best" ("Night Song," Schumann)[3]
"Tell Me the Stories of Jesus"[4]
"The Children's Friend"[5]
"Whisper Song"[6]
"Rejoice, Give Thanks and Sing"[7]
"Away in a Manger"[8]
"Our Thanks for Friends"[9]
"Response after Offering"[10]

INSTRUMENTAL MUSIC: "Night Song," Schumann ("The Story I Love Best")[3]; "Prelude," Chopin[11]

STORIES: "If I had Not Come," from *Keystone Graded Lessons*, Course IV, Part I, and *Bethany Primary Quarterly*, Course III. (Printed herewith)
"A Man Who Rejoiced Because Jesus Had Come," from *Bethany Primary Quarterly*, Course III.
"When Jesus Was the Teacher," from *Bethany Primary Quarterly*, Course II.
"Jesus Teaching a New Commandment," from *Primary Story Worship Programs*, Berg (George H. Doran)

PICTURES: "The Home at Nazareth," Copping
"Jesus in the Carpenter Shop," Hofmann
"Christ in the Workshop," Lafon
"Christ Blessing Little Children," Plockhorst
"Christ Healing the Sick," Hofmann
"Christ Teaching from a Boat," Hofmann

POEMS: "When Jesus Walked This Earth of Ours," and "When Jesus Was a Little Lad," by Nancy Byrd Turner, in *Song and Play for Children.*

SCRIPTURE:

"And Jesus advanced in wisdom and stature, and in favor with God and man." Luke 2:52
"He healed many that were sick." Mark 1:34
"Ye are my friends if ye do the things which I command you." John 15:14
"Jesus . . . went about doing good." Acts 10:38
"Thou art a teacher come from God." John 3:2
"Let the children come to me." Mark 10:14 (Moffatt's translation)

Suggested Program

FELLOWSHIP: Greetings of old and new friends.

INSTRUMENTAL MUSIC: "Night Song," Schumann ("The Story I Love Best")[3]

CALL TO WORSHIP: "This is the day which the Lord hath made."

RESPONSE: "Let us be glad and rejoice in it."

SONG RESPONSE: "Rejoice, Give Thanks and Sing"[7]

OPENING PRAYER:

Dear Father, we do rejoice that we were able to come to our church today to learn more about Jesus who went about doing good. Help us to be like Jesus. Amen.

SONG: "Tell Me the Stories of Jesus"[4]

VERSES (*read from Bible*): "Jesus . . . went about doing good."
"He healed many that were sick." "Love one another."

SONG: "The Story I Love Best"[3] (See accompanying music)

STORY: "If I Had Not Come," by Nan Weeks (slightly adapted) †

It was Christmas Eve; and after Bobby had carefully hung his stocking by the fireplace, he went off to bed. Usually Bobby did not like to go to bed early, but tonight he was eager to get to sleep so as to be sure to wake up early to see his gifts.

For their daily Bible lesson that day Bobby and his father had read Jesus' own words to his friends found in John 15:22. Five words had stayed in Bobby's mind, and he kept saying them over and over until he fell asleep. They were the words, "If I had not come."

It seemed as if he had not been asleep any time when a cross, harsh voice said, "Get up! Get up, I tell you! It's time to get up."

Thinking about the skates he wanted, and the flash light, and the motor, and the books for which he'd been wishing, Bobby got up and hurried into his clothes and went downstairs. But all was still. No one was there to greet him; no stocking hung beside the fireplace; no wreaths were in the windows; no splendid tree was there.

Hurrying to the door, Bobby looked down the street. The factory was open, and he could hear the rumble of the machinery. He grabbed his toque and sweater and raced down the street to the factory door, and there stood a grim looking foreman.

"What's the factory running for on Christmas?" asked Bobby.

"Christmas?" asked the man. "What do you mean? I never heard that word. This is one of our busy days, so you clear out o'here."

Filled with wonder, Bobby hurried on down the street toward the stores, and to his amazement he found them all open. The grocer, the dry goods man, the baker, each one was busy and cross, and each said in reply to his question, "Christmas? What's Christmas? That's a new word to me."

When Bobby tried to explain, "It's Jesus' birthday, and the first part of the word 'Christmas' means Jesus," he was gruffly ordered to move along as this was "a very busy day."

Going around the corner, he thought: "I'll go to church, our own church, for there's to be a Christmas service there." All at once Bobby stopped short before a big vacant field, and he mumbled to himself: "I guess I'm lost. I was certain our church was here. I know it was." Then he noticed a signboard in the center of the vacant lot, and on going nearer to it he read the words, "If I had not come."

Suddenly the meaning of it all dawned on the puzzled boy, and he said: "Oh, I know, 'If I had not come'—that's why there's no Christmas Day or any church."

He was wandering along in a gloomy way, when he thought of the box of toys and games his class had sent to the Orphans' Home, and he said half aloud. "I guess I'll go up to the Home and see the children get their presents." But when Bobby reached the place, instead of seeing the name of the Home over the gateway, he read those same five words, "If I had not come," and beyond the archway there was no fine building.

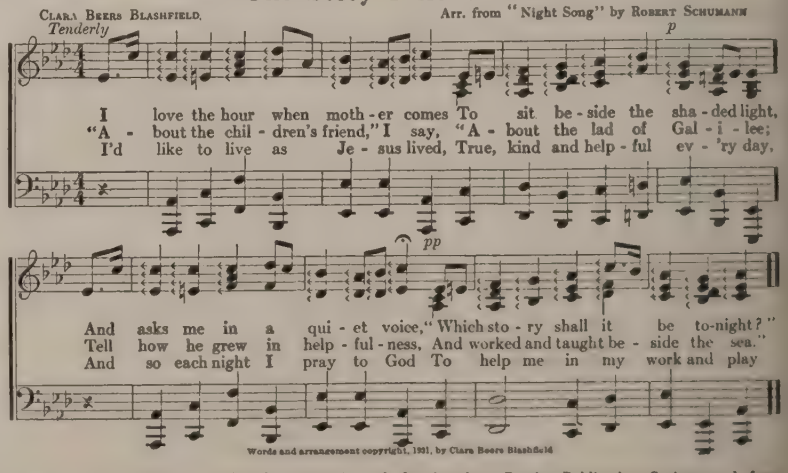
Seeing an old man, feeble and ill, by the roadside, Bobby said: "I believe you're sick, mister. I'll run to the hospital and tell them to send an ambulance to you." But when he reached the grounds no splendid buildings were to be seen, nothing but signs and posters bearing the words, "If I had not come."

Thinking still about the poor old man, Bobby hurried home to ask his father and mother to help him. On his way across the living-room he waited to look up in a Bible those words, "If I had not come." Turning past all the pages of the Old Testament he found that there was no new part.

†From *Keystone Graded Lessons*, Course IV, Part I. Copyright, the American Baptist Publication Society. Used by permission.

The Story I Love Best

CLARA BEERS BLASHFIELD. *Tenderly* — Arr. from "Night Song" by ROBERT SCHUMANN


p
I love the hour when moth - er comes To sit be - side the sha - ded light,
"A - bout the chil - dren's friend," I say, "A - bout the lad of Gal - i - lee;
I'd like to live as Je - sus lived, True, kind and help - ful ev - 'ry day,
pp
And asks me in a qui - et voice, "Which sto - ry shall it be to-night?"
Tell how he grew in help - ful - ness, And worked and taught be - side the sea."
And so each night I pray to God To help me in my work and play

Words and arrangement copyright, 1931, by Clara Beers Blashfield

—From *The Children's Leader*, by permission of the American Baptist Publication Society, and from *Song Friends for Younger Children*, by permission of The Vaile Company, publishers.

*Markesan, Wisconsin. Author of *Worship Training for Primary Children.*

With a sigh Bobby said: "Oh, what a terrible world
e is! No Christmas, no churches, no homes for
le orphan children, no hospitals, nothing but police
rols, and jails and sickness and . . . "
ust then there came the sound of bells. The chimes
re playing. Bobby listened, and sure enough it was
favorite hymn, "Joy to the World, the Lord Is
me!" and he heard his mother's cheery voice say-
, "Merry Christmas, Bobby!"
With a joyous bound Bobby was out of bed and,
eeling down, he said.
'Dear God, I am so glad that Jesus did come and
I show you how thankful I am by trying to be
ways the kind of boy you want me to be. Amen."

or

CTURE STUDY: "Christ Healing the Sick," Hofmann

NOTE: A story is not by any means needed in every service of worship. A picture study, well-directed conversation, or an interpretation of music may be substituted.

LEADER: "Today, let us pray the prayer Jesus taught us."

PRAYER: "The Lord's Prayer"

OFFERING: After explaining the specific purpose of today's offering, we may recall several offering verses—words of Jesus.

Offertory: "Prelude," Chopin[11]

Offering Response: "Response after Offering"[10]

[1], [2], [3], [4], [6], [7], [8], [9], [10], [11] Clara Beers Blashfield, *Song Friends for Younger Children.* Rock Island, Ill., The Vaile Company, 1931.

[1], [2], [4], [6], [8] *Primary Music and Worship.* Philadelphia, Presbyterian Board of Christian Education, 1930.

[1], [5] *The Children's Hymal and Service Book.* Philadelphia, Board of Publication of the United Lutheran Church in America, 1929.

[4], [5] Elizabeth McE. Shields, *Worship and Conduct Songs.* Richmond, Va., Presbyterian Committee of Publication, 1929.

[2], [4] Danielson and Conant, *Song and Play for Children.* Boston, The Pilgrim Press, 1925.

[1], [4] Edith Lovell Thomas, *A First Book in Hymns and Worship.* New York, The Abingdon Press, 1922.

[6] *Melodies,* Wapello, Iowa, Leyda Publishing Co., 1916.

[1] Danielson and Conant, *Songs for Little People.* Boston, The Pilgrim Press, 1915.

APRIL SUGGESTIONS FOR THE JUNIOR DEPARTMENT

*By Marie Cole Powell**

HEME FOR THE MONTH: *Finding Abundant Life through Jesus*

April 2

HEME: *Jesus Brings New Life*

If juniors are to understand the kind of ew and abundant life which Jesus brought o men, this idea must be made very concrete nd vivid to them. It is suggested that the ollowing story be the first approach to the orship emphasis of this month. Without reliminaries of any kind, let the leader start n to tell the story.

TORY:

It was still dark, dark as the deepest night, when door in the little mountain village opened, ever o softly, and a boy of twenty slipped out into the arkness. He began to climb the mountain trail hat led from the sleeping village up to a high point n the hills above. In spite of the darkness, he did ot stumble, for morning after morning, Jesus of Nazareth had slipped out of his home before dawn o climb the hills and watch the sunrise and feel that God was near.

But though the young Jesus climbed the hills in the arly morning to be alone, he knew that when the awn had come and he climbed down the trail again o his carpenter's shop, he would not be long alone. For Jesus was the village favorite. Somehow or other he boys and girls were forever stopping in at the ittle shop, to watch Jesus make the smooth oxen okes and to hear him tell stories while he worked. But it wasn't only the boys and girls who loved to stop n Jesus' shop. There was Nagi, who would not let his oxen wear yokes made by anyone but Jesus. "The beasts are always comfortable when they wear one of your yokes," he said to Jesus. "Let us feel how smooth they are," begged the boys who were watching and listening. So Jesus stopped his work long enough for them to run their hands over the smooth curve of the wood.

In the springtime when the long procession of villagers started out on the walk to the Feast of the Passover at Jerusalem, it was Jesus who was always surrounded by a crowd of boys, swinging along beside him, singing the songs which he started and listening at night around the campfire to the stories he told.

It never occurred to any of these boys that Jesus would ever leave Nazareth. But, ten years passed by. And Jesus had gone. One morning he had closed the door of his carpenter shop behind him and had walked down the village street and away. The next thing Jesus' friends knew, word came that he was teaching great crowds in the cities beyond Nazareth. Sometimes one of his Nazareth friends would go to Capernaum on business, and when he came back he would have great tales to tell of the things which Jesus was doing. "Why he is even healing people," this villager would exclaim. "I myself, with my own eyes, saw a boy who lives on the street near my aunt's house in Capernaum. He has never walked since he was a baby, but they say that one day when Jesus went by the boy was sitting on the street in front of the house. Jesus looked at him and said, 'From this time on you can walk.' And the boy is running all over Capernaum, exclaiming to everyone, 'I am well; I can walk and climb; I shall be strong; I can work; I can take care of my mother and little brothers as they say Jesus did of his; all life will be new for me.' "

It may be that some of Jesus' Nazareth friends, after hearing these stories, would go in little groups to some place where the crowds were gathered around Jesus. It may be that some of them were on the hillside overlooking the Sea of Galilee that morning when Jesus was saying to the people, "Do not be anxious; your Heavenly Father cares for you." As these old friends listened to him they may have said to each other, "He is bringing new life to all these people just as he did to us when we were boys together on the hills of Nazareth."

—Adaptations from *The Hidden Years* by John Oxenham, Longman, Green and Co.

Service of Worship

Pictures of different scenes in Jesus' life may be used with this service, if they are procurable. Some appropriate pictures would be:

"Jesus, the Carpenter's Son," William Hole
"The Sermon on the Mount," William Hole
"The Sermon on the Mount," Harold Copping
"The Sick Are Laid in the Streets," William Hole
"Jesus Blesses Little Children," William Hole
"Jesus and the Centurion," Harold Copping

If the leader prefers, verses of "We Would See Jesus" may be substituted for the hymns suggested below. Other hymns which might be used are:

"Ye Fair Green Hills of Galilee"
"Thine Arm, O Lord, in Days of Old"
"Tell Me the Stories of Jesus"

ADDITIONAL STORY MATERIAL: "The Church's Birthday," from *Greatness Passing By* by Hulda Niebuhr (Scribner's); *By an Unknown Disciple,* Anonymous (Harper's); and *The Story Peter Told,* by Elsie Ball (H. Holt)

CALL TO WORSHIP:

Judean hills are holy,
Judean hills are fair,
For one can find the footprints
Of Jesus everywhere.
One finds them in the twilight
Beneath the singing sky
Where shepherds watch in wonder,
White planets wheeling by.

RESPONSE (*sung in unison*): "Joy to the World!" (*first verse*)

LEADER: Let us unite in an act of remembering Jesus—Let us remember the boy Jesus who in the early morning before the village was awake climbed the hills above the little town to watch the sunrise and to feel God's presence, before he began the work of the day.

HYMN: "The Friendly Hills of Nazareth" (from the *Junior Church School Hymnal,* Presbyterian Board of Christian Education), or "Dear Lord, Who Sought at Dawn of Day" (from *New Hymnal for American Youth,* Century Co.)

LEADER: Let us remember the boy Jesus, who pitied the tired or homeless animals, who, in his father's carpenter shop, learned to make yokes so smooth that no oxen wearing them should be hurt. Let us think of the kindness of Jesus to all living things.

HYMN: "When Jesus Was a Little Lad" (from *Primary Music and Worship,* Presbyterian Board of Christian Education)

LEADER: Let us remember Jesus, the young man in Nazareth, who worked at his father's bench while the village boys and girls crowded around to watch him at his work and to listen to the stories he told. Let us think of Jesus hiking over the hills with these boys and girls, watching the sunsets with them, their friend and their comrade.

HYMN: "At Work beside His Father's Bench" (from the *Junior Church School Hymnal,* Presbyterian Board of Christian Education)

LEADER: Let us remember Jesus in the crowded streets of Capernaum, bringing new life to crippled people, on the mountainside by the blue sea, telling people that they need not worry, for God cared for them; helping people to begin over again and live new lives. Let us think of Jesus bringing new life to many people.

HYMN: "When the Golden Evening Gathered" (from *New Hymnal for American Youth*)

When the golden evening gathered on the shore of Galilee,
When the fishing boats lay quiet by the sea,
Long ago the people wondered, though no sign was in the sky,
For the glory of the Lord was passing by.

Not in robes of purple splendor, not in silken softness shod,
But in raiment worn with travel came their God;
And the people knew his presence by the heart that ceased to sigh
When the glory of the Lord was passing by.

For he healed their sick at even, and he cured the leper's sore,
And sinful men and women sinned no more,
And the world grew mirthful-hearted, and forgot its misery
When the glory of the Lord was passing by.

Not in robes of purple splendor, but in lives that do his will,
In patient acts of kindness he comes still;
And the people cry with wonder, though no sign is in the sky,
That the glory of the Lord is passing by.

PRAYER: Repeat in unison "O Master of the Loving Heart" (from *Junior Church School Hymnal*)

April 9

THEME: *Jesus Brings New Life to the Home of Some Fishermen.*

LEADER:

One of the things we like to do is to imagine what Jesus must have done when he was a boy of our age. One story writer has made up a story about a trip that the boy Jesus made with his father. It seemed that a man in Capernaum came all the way to Nazareth to ask Joseph, the carpenter, to come to Capernaum and build a house for him. Joseph said he would do it. Then, as he began to make plans for his journey, he said to Jesus one day, "Lad, would you like to travel to Capernaum with me and help me build the new house?" Jesus was all excitement—a trip! With his father! A new city! "Is it on the water?" he asked. "Shall I see boats and fishermen?" "Yes," replied Joseph. "You will probably see many fishermen. Perhaps you can go out in a boat your self."

So it happened that early one morning Joseph and Jesus said goodbye to Mary, and with the little donkey, started out down the mountain trail from Nazareth. Of course, the trip was exciting, for the trail wound through the mountains northward, toward the blue sea of Galilee. One night after dark they came into Capernaum, but the boy Jesus was so tired and sleepy, that he barely realized that they were climbing the outside steps to the roof of a tiny house, where he fell asleep while friendly hands were slipping off his sandals. When he awoke, there below the little houses stretched the great blue waters of the sea, with the many little boats of the fishermen, bobbing up and down in the morning breeze. Some boys saw him looking down and called to him. So, down to the sandy shore he ran to play with his new friends.

"How would you like to take a boat ride?" said the tall brown boy who had called. "I have been waiting here for you to wake up. I saw you come last night but you were too sleepy to see me. This is my father's boat and I know how to sail it. I will take you a little way out and bring you back safely. My name is Andrew. What is yours?"

*Instructor in Elementary Religious Education, Boston University, Boston, Massachusetts.

"I am Jesus. I came from Nazareth," said the little boy. "I never even saw a boat before or the sea either, at least close like this."

"Well, then, you'll be sure to like it. It's splendid. There comes my brother, Simon. He's bigger than I, so we can surely have a boat ride. Hi, Simon! Here's a boy who never saw a lake or boat in his life or went sailing or swimming. Let's take him for a sail in the boat."

Simon, a tall boy with black eyes and a shock of bushy black hair came up and looked the little boy over quickly. Before the little boy could do more than smile he cried out, "Why not? Come on. I'll steer. Sit here, new boy," he said. "You can see best from here."

"His name's Jesus," said Andrew. "He came from Nazareth. He never caught a fish in his life."

"That's nothing," said Simon, hauling at the sail. "We can soon teach him to fish. What can he do?"

"I'm going to help my father build a house for our kinsman, Eleazer," answered the little boy. "And I know lots of good stories and I have a knife which Baruch, the peddler, got in Damascus."

"I like you," cried Simon, throwing out a white sail. "I wish you'd stay in Capernaum always."

"I like you, too," answered the little boy. "I think I will have to go back to Nazareth soon but I might come back here sometime."

"Tell us a story," asked the boys. So Jesus told them the story of the two friends, David and Jonathan.

"Why couldn't we be friends, like that?" said impulsive Simon, laying a warm brown hand on the little boy's shoulder. "You and Andrew and I. Why couldn't we be?"

—From *The Little Boy of Nazareth* by Edna M. Bonser. Used by permission of the publishers, Harper and Bros.

So, this story teller imagines that Jesus had met Andrew and his brother Simon, when they were all boys. We do not know that this is so, but it might have been.

HYMN: "Tell Me the Stories of Jesus"

LEADER:

Years later, one morning Andrew and Simon were just casting their nets into the sea,—when they heard a voice, calling to them. Who would be calling them so early in the morning? The story has come down to us through the many years that have passed since then. Simon Peter told it himself to a young man, John Mark, who wrote it down word for word as Peter told it to him. This is what Simon Peter remembered as happening on that morning. (Scripture: Mark 1:14-23 [word scribes]; 1:28-38. Show the picture "Jesus and the Fishermen" by Zimmerman.)

As we think of Simon's story of how "in the evening, after sunset, they brought to him all who were sick or possessed by demons and the whole town was gathered at the door," let us sing our song, which tells much the same story.

HYMN: "When the Golden Evening Gathered"

LEADER: Henry and Philip and George are going to take the parts of the two fishermen brothers, James and John, and their father Zebedee. We will imagine that it is the day after Jesus has asked them to leave their nets and follow him. They are talking it over together. Let us see what they are saying.

CONVERSATION: "Zebedee and His Two Sons"*

HYMN: "O Master of the Loving Heart"

April 16

THEME: *Jesus Brings New Life to the Home of Zacchaeus.*

HYMNS:

"When the Golden Evening Gathered"
"Galilee"
"Tell Me the Stories of Jesus"
"We Would See Jesus"
"O Master Workman of the Race"

STORY: "A Search for Happiness" (from *Tales of Golden Deeds*, by Mildred Moody, Abingdon Press). This is the story of Zacchaeus, who was unhappy and learned from Jesus how to live a happy life.

SCRIPTURE

OTHER MATERIALS:

1. Use again that section of the first Sunday's service called "The act of remembering Jesus." Opportunity might be given for the juniors to add another section, based on the story material which they have had on the second and third Sundays.
2. Juniors might be asked, as classes or individuals, to look up some of Jesus' suggestions for living a happy life. These rules for happy living may be incorporated into the next Sunday's worship service.

*Suggestions for such a dramatic dialogue may be found in *It Came to Pass*, by Moulton, and in *Jesus* by Gibran.

April 23

THEME: *Jesus Brings New Life to an Unknown Home in Palestine.* (Based on Chapter VII of *By An Unknown Disciple*)

CALL TO WORSHIP: "Judean hills are holy," etc.

HYMN: "We Would See Jesus"

STORY:

Jesus and his friends had been walking all day from earliest dawn. At nightfall they came to a little village—a very poor village, where the head man greeted them and made them welcome. The man himself had worn clothing and in his eyes was an anxious look.

"May a blessing rest upon this house," said Jesus.

"May a blessing rest upon you. You are welcome, Sir," said the woman, who began at once to set the evening meal before Jesus and his friends. While she was preparing the food Jesus watched her. He saw that she, too, looked unhappy. It was the home of a hard-working family. There was evidently very little food in the home, but the woman and her husband offered it generously.

"Have you any children?" asked Jesus.

"Yes," she replied. "They have been out with the sheep all day."

At that moment there was a noise outside and in came the two tall boys and a little girl with bright eyes. The boys sat in a far corner eating their evening meal, but the little girl took her piece of bread, and after one look at Jesus, edged over toward him and leaned against his arm.

The mother started to send the little girl away, but Jesus said, "Let the child stay." The father told Jesus that many of his friends had gone to hear him, but that he, himself, had been too poor. So Jesus began to talk to them, while the shadows grew deeper in the poor little room, and the anxious father and mother fixed their eyes upon him while he talked. Jesus began by telling them a story. "Once upon a time," he began, and the boys came closer so they should hear every word of the story. (See Luke 12:17-21.)

Then Jesus, looking directly at the man, said, (Luke 12:22-26). The man's eyes began to look less anxious. Then, Jesus went on, (Luke 12:26-29). This time, as he stopped, the man and the woman smiled at each other.

Jesus put his arm around the little girl, who had climbed into his lap and was almost fast asleep, and said, "If this child here asked you for a loaf, would you give her a stone? If you, then, being imperfect, wish to give her good gifts, will not God, who is all good, give you help when you ask it?"

"Remember this," said Jesus. (Luke 12:33-34.)

Just then, the man straightened his shoulders and stood erect as though he had found new courage to live. The woman smiled as Jesus put the sleeping child into her arms. There was a new peace in her eyes.

PRAYER:

Our Father, we are glad that Jesus made sad people happy and fearful people brave. If he were here today he would be telling us the same things about how to be happy. As we hear these stories, may we imagine that he is speaking to us, too. Help us, this week, to try some of his rules for a happy life.

JESUS' RULES FOR A HAPPY LIFE: (Suggested by juniors. Sentences from the Sermon on the Mount, used in the previous story, may be suggested. Also the following):

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind.

Thou shalt love thy neighbour as thyself.

Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you. All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them.

April 30

If possible, secure the picture by Burnand "And the Common People Heard Him Gladly."* If the junior group is large give ample opportunity, before the worship service commences, for each child to see the picture closely and examine the faces.

LEADER: We cannot see Jesus in this picture. Instead, we are looking into the faces of the people and they are looking at Jesus. How can you tell that they are listening to every word? What do you think Jesus might be saying at this very minute? (Allow time for a number of responses from the juniors. Jesus might be saying one of any number of comforting things from the Sermon on the Mount.)

LEADER: We might almost imagine that the artist had painted this picture to illustrate some of our songs. Can you think of any verses of any of our songs which seem to describe this picture?

"And the people knew his presence
By the heart that ceased to sigh."

"Long ago the people wondered,
Though no sign was in the sky."

"We would see Jesus, on the mountain teaching
With all the listening people gathered round."

"And so he grew to be a man
He wandered far and wide
To be a friend to everyone
Throughout the country-side."

HYMN: "When the Golden Evening Gathered" (*first three verses*)

LEADER: The world still needs to see the glory of the Lord passing by, doesn't it? The world still needs to know Jesus' rules of a happy life. People still need to see friends of Jesus who are bringing happiness as he did.

Let the leader tell here one of the following stories, or one from his own experience of a boy or girl who was kind, thoughtful, or helpful.

"Bless Grandfather," from *Greatness Passing By* by Hulda Niebuhr (Scribner's)

"The Boy on London Bridge," from *Tales of Golden Deeds* by Moody (Abingdon Press)

"The Hero of Labrador," from *Rules of the Game* by Lambertson (Abingdon Press)

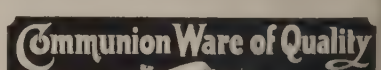
After the telling of the story read aloud in unison verse 4 of the hymn, emphasizing the meaning of:

"And in patient acts of kindness he comes still."

All over the world where Christians are living as Jesus did, people feel that "the glory of the Lord is passing by."

Tolstoi's "Where Love Is, There God Is Also" may help to make this idea clear.

*Can be procured from The Pilgrim Press, 14 Beacon St., Boston, Mass.



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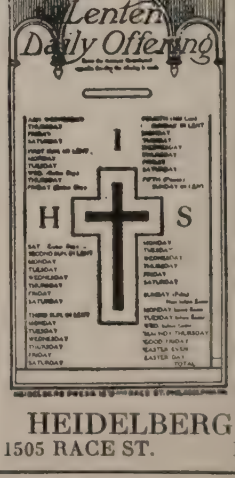

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APRIL SUGGESTIONS FOR THE INTERMEDIATE DEPARTMENT

*By Thelma D. Diener**

ere words, but oh, how crystal-clear they shine,
w like the chime of silver bells they are!
voice for those who have no voice at all,
song sung in the dark, and heard afar.

e Psalmist sang, and men have listened long;
om countless hearts the old loved hymns are cried:
ead kindly light amid the encircling gloom,"
bide with me, fast falls the eventide—"

ords set to music—thus great hymns are wrought
om poetry that stirs the hearts of men:
eer poetry that lifts us up to heaven,
d draws Christ down to walk the earth again.
—Grace Noll Crowell.

In an article in this magazine, May, 1931, nn Harold Hough said, "At their best, ords are deeds. At their worst, words are n emotional substitute for thought and a ntimental substitute for action. But at eir best how nobly sacramental they are! nd to what lofty and potent ways of living ey send men forth." Because words can alist a response which results in higher liv- g, we are obligated to use them in their ost beautiful and forceful form in our serv- es of worship; but we must guard always gainst losing their power by allowing them become "an emotional substitute for ought and a sentimental substitute for ac- on." A poem read by a leader must be ell read in order to have any desirable ffect on the listeners. The leader must ave a pleasing voice and good enunciation, nd the poem must have meaning for him. oetry often needs some introduction—the ccasion for its being written or something oncerning the author. Always use the best oetry available from the standpoint of its terary merit. Verses may carry a message ut unless the message can be well presented y a poem, another conveyance should be sed. Often a poem adds immeasurably to ne interpretation of a Scripture passage or picture. Many times it is better to have oetry read in unison rather than by one erson. Try printing a poem which is not o be read audibly, but is to serve as a medi- ation or prayer guide during a period of ilence. Use poetry in talks and plan that ach talk will be beautiful and employ poetic xpression throughout. Be always on the lert for worship material as you find poetry n your magazines and daily papers. A col- ection of such poems will be of great value n supplementing the materials printed in hese suggestions and in building other serv- ces and parts of services.

Calls to Worship:

Follow the Christ, the King,
Live pure, speak true, right wrong, follow the King—
Else, wherefore born?
—Alfred Tennyson.

Unison or singing: Jesus calls us; by thy mercies,
Saviour may we hear thy call,
Give our hearts to thy obedience,
Serve and love thee best of all.

Leader: Truly the Lord eternal is greatly to be praised. Let us come into his presence with gladness this day, for we remember his unspeakable gifts sent through Jesus Christ.

Response: We come into the presence of Him who is greater than all earthly powers, who is helping us to work out our lives and inherit the life abundant, who has brought life and immortality to light, "for God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."

April 2

Theme: *Living Humbly*
Hymns: "We Would See Jesus"
"Savior, Thy Dying Love"
"Blest Are the Pure in Heart"
"Beneath the Cross of Jesus"
"I Would Be true"
Scripture References: Matthew 18:1-6; Matthew 20:25-28; Luke 14:7-11; Philippians 2:3-11; James 4:10; I Peter 5:5.
Meditation and Prayer:

Let us remember Jesus: who, though he was rich, yet for our sakes became poor and dwelt among us. Who was content to be subject to his parents, the child of a poor man's home. Who lived for thirty years the common life, earning his living with his own hands and declining no humble tasks. Whom the common people heard gladly, for he understood their ways. Let us remember Jesus: Who was mighty in deed, healing the sick and the disordered, using for others the powers he would not invoke for himself. Who refused to force men's allegiance. Who was master and Lord to his disciples, yet was among them as their companion and as one who served.—From the *New Hymal for American Youth.* Used by permission of The Century Co., publishers.

Story: "The Living Christ"

Years and years ago there lived in the city of Copenhagen in Denmark a young man whom all the world was to honor, Bertel Thorwaldsen. There in his humble home he learned to shape the clay, to cut the marble, and to make simple, beautiful statues.

After a time he felt that he must go and study under the great sculptors who were to be found in the countries south of Denmark, so he left home and friends to go to Italy, and for twenty-three years he lived and worked there.

But the call of the homeland was very strong, and when he heard that statues were to be made for the church which he loved, he left Italy and came back to his old home. The great blocks of marble were brought to him, and as the days went by they grew into wonderful statues, thirteen of them, statues of the Christ and his twelve disciples. When they were finished and placed in the church of the Frauenkirche in Copenhagen, they seemed almost alive and ready to help in the beautiful services which were held there.

From far and near the people came to see them. All were beautiful, but it was the statue of the Christ which claimed most of the admiration. Pure and white the statue stood, showing the living Christ with his hands held out to all who came. Some stood long before it; some seemed to gather great comfort and to go away from it cheered and helped; and some knelt in prayer for forgiveness and strength.

One day there came to the church a group of people who had been searching Europe for the great and beautiful. Church after church had been visited; one museum after another had been studied till finally they had come to the little country of Denmark to see the greatest of the Thorwaldsen statues. Down the long aisle they came, stopping often to look at the face of the Christ. How gentle he seemed! How loving his face! How tender his whole attitude! So, as they gazed silently at the statue, no one noticed the little old lady who helped to keep the church clean, standing, also, at the foot of the statue. No one thought that to her the statue meant even more than it did to them. She was only the person who brushed away the dust.

But that little old lady loved the beautiful Christ and she wanted others to know him as she knew him. So she watched them as they studied it. Standing close to her was one of the young girls of the party. Touching her dress, the little old lady said, "When you stand there you cannot see how beautiful the Christ is. You must not only look into his face, but you must look into his eyes. And that you can only do from your knees."

So the little old lady and the young girl knelt together on the floor of the dimly-lighted church. And they saw the wondrous beauty of the living Christ. —From *Stories for Special Days in the Church School* by Margaret W. Eggleston. Published by Harper and Brothers. Used by permission.

Story: "The Prince and the Pig's Gate," from *The Prince and the Pig's Gate* by Robert Hugh Morris, published by Harper and Brothers.

April 9

Theme: *Living Joyously*
Hymns: "When the Golden Evening Gathered"
"Thine Arm, O Lord, in Days of Old"
"Jesus, the Very Thought of Thee"
"Be of Good Cheer, the Master Said"
Litany of Joy:

For the gift of life in this wonderful world; for days of health, and for nights of quiet sleep,
We thank thee, our Father,
For the beautiful face of the year; for the glory of the seasons and the sure and bountiful harvests,
We thank thee, our Father,
For our homes and our friends, for the humble, the faithful and the loving people of the world,
We thank thee, our Father,
For the faith that makes us faithful, for thy gifts to every child of earth, for the privilege of sharing and helping others to obtain their share of thy bounty,
We thank thee, our Father,
For the good at the heart of our world, for the faith in the eternal Goodness, for all the gladness of life and for the heart's assurance of Life Eternal in thee.
We bless thee, and thank thee, O God of our joy.

Scripture References: Psalms 150; John 16:22-24; Romans 14:17; Acts 20:24; John 15:11
Poetry:

Today, whatever may annoy,
The word for me is joy, just simple joy:

The joy of life;
The joy of children and of wife;
The joy of bright blue skies;
The joy of rain; the glad surprise
Of twinkling stars that shine at night;
The joy of winged things upon their flight:

The joy of noonday, and the tried,
True joyousness of eventide;
The joy of labor and of mirth;
The joy of air, and sea, and earth—

The countless joys that ever flow from him
Whose vast beneficence doth dim
The lustrous light of day,
And lavish gifts divine upon our way.

Whate'er there be of Sorrow
I'll put off till Tomorrow,
And when Tomorrow comes, why, then
'Twill be Today, and Joy again!
—John Kendrick Bangs

Let all those that take refuge in thee rejoice,
Let them shout for joy, because thou defendest them:

Let them also that love thy name be joyful in thee,
For thou wilt bless the righteous; O Jehovah, thou wilt compass him with favor as with a shield.

The poem "Life" by Henry van Dyke

April 16

Theme: *Living Triumphantly*
Prelude: "Largo Appassionato" Beethoven, or "The Day of Resurrection"
Call to Worship: Select one given in introduction.
Hymn: "Sweet and Clear the Birds Are Singing" or "O Joyous Easter Morning"
Unison Prayer:

Savior, we pray thee today for victory over ourselves. Give us victory over discouragement and despair, over loneliness and grief, over weakness and purpose and vacillation of will. Make us heralds of victory to the men and women around, cheering them on in their sore conflict, sustaining those that fail, strengthening the faint, caring for the wounded, rescuing the vanquished, may we think not at all of ourselves, or our weaknesses and wounds, but may we live only to fight for thee—in ourselves and in others to win thy triumph.

—From *A Book of Prayers for Use in an Indian College,* by J. S. Hoyland.

Scripture and Hymn: (*To be read and sung responsively. Tune, "Morgan"*):

Now in the place where Jesus was crucified, there was a garden; and in the garden a new tomb, wherein was never man yet laid. There they laid Jesus. So they made the sepulchre sure, sealing the stone, the guard being with them. And the women also, which came with Jesus from Galilee, followed after, and beheld the sepulchre. And upon the first day of the week, very early in the morning, they came bringing the spices which they had prepared. And they found the stone rolled away from the sepulchre.

Christ the Lord is risen today, Alleluia.
Sons of men and angels say: Alleluia.
Raise your joys and triumphs high, Alleluia.
Sing, ye heavens, and earth reply. Alleluia.

But Mary seeth two angels in white, sitting the one at the head, and the other at the feet, where the body of Jesus had lain. And they said, Why seek ye the living among the dead? He is not here, but is risen.

Vain the stone, the watch, the seal, Alleluia.
Christ has burst the gates of hell: Alleluia.
Death in vain forbids his rise; Alleluia.
Christ hath opened paradise. Alleluia.

And they told these things unto the eleven. And Jesus himself stood in the midst of them, and said unto them, Peace be unto you. Then opened he their understanding, that they might understand the Scriptures.

Lives again our glorious King: Alleluia.
Where, O death, is now thy sting? Alleluia.
Once he died our souls to save: Alleluia.
Where's thy victory, boasting grave? Alleluia.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above not on things on the earth.

*Student, The Divinity School, Yale University, New Haven, Connecticut.

Soar we now where Christ has led, Alleluia.
Follow our exalted Head: Alleluia.
Made like him, like him we rise: Alleluia.
Ours the cross, the grave, the skies! Alleluia.

or

THE RESURRECTION STORY: Matthew 28; Mark 16:1-15; Luke 24:1-12; John 20:1-18

PRAYER:

Lord, now that spring is in the world,
And every tulip is a cup
Filled with the wine of thy great love,
Lift thou me up.

Raise thou my heart as flowers arise
To greet the glory of thy day,
With soul as clean as lilies are,
And white as they.

Let me not fear the darkness now,
Since Life and Light break through thy tomb;
Teach me that doubts no more oppress,
No more consume.

Show me that thou art April, Lord,
And thou the flowers and the grass;
Then, when awake the soft spring winds,
I'll hear thee pass!

—CHARLES HANSON TOWNE.

or

STORY: "At Easter Time" by Margaret Eggleston in *Stories for Special Days in the Church School*

HYMN: "Lift Up, Lift Up Your Voices Now"

OFFERING:

Leader: The spirit of self-sacrifice
Stays not to count the price.
Christ did not of his mere abundance cast
Into the empty treasury of man's store;
The First and Last
Gave until even he could give no more;
His very living,
Such was Christ's giving.

—ANNA E. HAMILTON

Response: So let us give ourselves and our gifts to Him.

Offertory Hymn: "Angel Voices Ever Singing"

April 23

THEME: *Serving as Jesus Served*

HYMNS: "Where Cross the Crowded Ways of Life"
"By Roads That Wound Uphill and Down"
"When Thy Heart with Joy O'erflowing"
"O Lord of Life and Love and Power"

SCRIPTURE: Ask members of the department to find stories in the Bible which tell of Jesus' serving his fellow-men.

POETRY: "The Legend Beautiful" from *Tales of a Wayside Inn* by Longfellow

---

No one could tell me what my soul might be
I searched for God, and God eluded me;
I sought my brother out, and found all three,
My soul, my God, and all humanity.

—FIRDUSI, the Persian poet.

— —

He looks not holy; simple in his belief;
His creed for mystic visions do not scan;
His face has lines cut there by others' grief,
And in his eyes is love of fellow-man.

Not self nor self-salvation is his care;
He yearns to make the world a sunnier clime
To live in; and his mission everywhere
Is strangely like the Christ's in olden time.

No medieval mystery, no crowned
Dim figure, halo-ringed, uncanny bright,
A Modern Saint! A man who treads earth's ground
And ministers to men with all his might.

—RICHARD BURTON

April 30

THEME: *Loving All of Life*

HYMNS: "Awake, My Soul, Stretch Every Nerve"
"Now in the Days of Youth"
"I Thank Thee, Lord, for Life"
"Glad That I Live Am I"
"Father in Heaven, Who Lovest All"

TALK: "Accepting Life"—"God asks no man whether he will accept life. That is not the choice. You must take it. The only choice is how."—BEECHER

STORY: "Much and More" from *The Golden Goblet* by Jay T. Stocking, Pilgrim Press

POETRY:

The south wind is driving
His splendid cloud-horses
Through vast fields of blue.
The bare woods are singing,
The brooks in their courses
Are bubbling and springing,
And dancing and leaping,
The violets peeping,
I'm glad to be living:
Aren't you?

How good is man's life, the mere living! how fit to employ
All the heart and the soul and the senses, forever in joy!

—ROBERT BROWNING

APRIL SUGGESTIONS FOR SENIOR AND YOUNG PEOPLE'S DEPARTMENTS

*By Helen Swisher**

THE WORSHIP COMMITTEE AT WORK: The worship committee usually consists of from four to six young persons and an adult adviser. The committee may serve for three or six months, while the adviser continues his or her work with successive committees. The adviser thus becomes skilled and resourceful in helping youth plan worship programs.

At the weekly meeting of the committee, the members may sit together around a table, with books, scrapbooks, hymnals, and other source material at hand. The committee will follow some such procedure as this:

1. Talk over last Sunday's program. Ask which features of the service were successful. Which were unsuccessful? Why? Did the program produce for the majority the worship experience that the committee anticipated? (One could not expect any program to fit everyone.)
2. Check up on the plans for the next program, make any last minute changes or suggestions, obtain other persons to take part if some have found it impossible to participate in the program.
3. Plan for the program to be held the coming second Sunday. Choose materials, participants, arrange to ask persons to take part.
4. Plan the programs in keeping with the theme for the month or longer term. Alter themes to meet immediate needs of the group, if it seems advisable.
5. Anticipate special days and seasons, like Easter, and plan in advance.
6. Study materials that are available and gain practice in choosing materials and planning programs.
7. Study the needs and interests of the group, in order to help the group develop meaningful worship experiences.
8. Start a scrapbook, card file, or other collection of source materials for programs. Assemble a collection of hymnals, books of stories, poetry, inspirational prose, etc.

THEME FOR THE MONTH: *Finding the Abundant Life through Jesus*

INTERPRETATION: Jesus said, "I am come that they may have life, and may have it abundantly." Through the worship themes this month we seek to help youth discover sources of power for fruitful living in the life and teachings of Jesus.

WEEKLY THEMES:
April 2: *The Example of Jesus' Life*
April 9: *Jesus' Ideals of Living*
April 16 (Easter): *The Inspiration of the Resurrection for Abundant Living*
April 23: *Continuing the Inspiration of Easter in Our Daily Living*
April 30: *The Meaning of Prayer in the Life of Jesus*

A detailed program is suggested for the third Sunday, Easter, and source materials from which you may choose are suggested for the other Sundays in April.

Materials for April 2

THEME: *The Example of Jesus' Life*

PURPOSE: To lead the worshipers to appreciate anew the example of Jesus' life and to desire to follow his example.

SCRIPTURE: John 14:6-7, 9-11; Luke 9:16-23; Matthew 16:24, 25.

HYMNS: "We Would See Jesus"
"Jesus Calls Us o'er the Tumult"
"Fairest Lord Jesus"
"O Jesus, Prince of Life and Truth"
"More Like the Master"
"O Master, Let Me Walk with Thee"

SELECTIONS:

HE LIVED A LIFE

What was his creed?
I do not know his creed, I only know
That here below, he walked the common road
And lifted many a load, lightened the task,
Brightened the day for others toiling on a weary way:
This, his only meed: I do not know his creed.

What was his creed? I never heard him speak
Of visions rapturous, of Alpine peak,
Of doctrine, dogma, new or old;
But this I know, he was forever bold
To stand alone, to face the challenge of each day,
And live the truth, so far as he could see—
The truth that evermore makes free.

His creed? I care not what his creed;
Enough that never yielded he to greed,
But served a brother in his daily need;
Plucked many a thorn and planted many a flower;
Glorified the service of each hour;
Had faith in God, himself, and fellowmen—
Perchance he never thought in terms of creed,
I only know he lived a life, in deed!"

—H. N. FIFER, from *The Christian Century*. Used by permission.

— —

AS SEEING HIM—A PRAYER

We would see Jesus; and as we see him, may we let go all loneliness, weariness, discouragement. Save us from any touch of self pity; may we let go anxiety and worry that hinder our best; may we let go fear, which paralyzes effort. As we see Him, may we find the peace of the Son of God that cannot be shaken by the storms that sweep over our lives; may we find the strength and power to do more than we have done; wisdom, that we may help others; joy, that we may be gladness to those whose lives are sad.

Our Father, sanctify us, for their sakes, by the truth, the truth that was made flesh and still dwells among us.—From *The Girl's Everyday Book*. Used by permission of the National Board of the Young Womens Christian Associations of the United States of America.

What if I say
That Jesus Christ is Lord Divine;
Yet fellow pilgrims can behold
Naught of the Master's love in me,
No grace of kindly sympathy?
If I am of the Shepherd's fold,
Then shall I know the Shepherd's voice
And gladly make his way my choice.

We are saved by faith, yet faith is one
With life, like daylight and the sun.
Unless they flower in our deeds,
Dead, empty husks are all the creeds.
To call Christ, Lord, but strive not to obey,
Belies the homage that with words I pay.

—From "Faith" by MAUD FRAZER JACKSON. Used by permission of *The Churchman*.

April 9

THEME: *Jesus' Ideals of Living*

PURPOSE: To lead the worshipers to recognize Jesus' ideals of living and to desire them in their own lives.

SCRIPTURE PASSAGES that reveal Jesus' ideals of living:
1. The Beatitudes, Matthew 5:1-16
2. The Golden Rule, Matthew 7:12, or Luke 6:31
3. The Great Commandment, Luke 10:27
4. Friendship, John 15:4 ff.

HYMNS: "Dear Lord and Father of Mankind"
"O Master Workman of the Race"
"O Master, Let Me Walk with Thee"
"Where Cross the Crowded Ways of Life"
"Jesus Calls Us o'er the Tumult"
"I Thank Thee, Lord, Thy Paths of Service Lead"

SELECTIONS:

HIS NEW DAY

Last night I was a care-free boy;
My play was life, my life was play;
No future called; from day to day
I laughed and romped and lived—a boy.

But now another day I see,
A day to do with as I will;
Shall it be fraught with good or ill?
What message does it bring to me?

*Columbus, Ohio.

I catch its gleam! I breathe its air!
I hear its ringing call to me,
Its call to live, to serve, to be.
My beating heart finds voice in prayer—

In prayer that I may find the way,
That he in loving service went;
A life for others freely spent
To meet the torn world's need today;

To help that other boy who gropes
Along the road I just passed through.
Storm-swept with feelings strange and new;
Help him to realize his hopes.

And now life calls me to a quest,
To love, to laugh, to work, to play,
To serve, to sacrifice, to pray,
He calls—and He shall have my best.
—Eugene C. Foster, from *American Youth*

In *Jesus' Ideals of Living*, G. Walter Fiske ys:

Five test questions you will do well to ask yourself, discover whether you are marking time in mere tless existence, or really living the abundant life. e you keeping physically fit? Are you keeping awake ntally? Are you keeping vital spiritually? Are you eping happy and helpful socially? Are you making e most of life, because you are putting your best to life in human service?

Are you making the most of life? This is the climax testion, searching and all-inclusive. Certainly, you are ot making the most of life unless you are putting ur best into life. You are not putting your best into 'e unless the ideals of Jesus have won you away from 16sh living to some program of service. People who e not self-giving, not investing their best in the es of others, are surely not making the most of life. elfishness is the surest road to oblivion and the ittest.

Was it folly for George Washington, the wealthiest merican of colonial days, to mix up in politics and ar, and give the best years of his life to service of his oung country, and then leave the White House with riously broken fortunes, and only a remnant of life ft to him? No, if he had shunned the demands of ervice, to live his comfortable life on his beautiful irginia plantation in undisturbed luxury, he would ave been a miserable shirker, a self-confessed quitter, nd he would have been forgotten in ten years. You urely would never have heard of "Washington, first war, first in peace, first in the hearts of his coun-ymen!"

After all, is your life a Galilee, or a Dead Sea? re you like the Dead Sea, continually grasping, get-ng, taking, with no outlet of unselfish giving or shar-g of self? Or are you like the Sea of Galilee, that ets that it may give, ever passing on its blessed ordan to make fruitful the valleys below? Are you ually living the abundant life? (Pp. 280-81.)
—Used by permission.

For further study in preparation for leading this service, read Fosdick's *The Manhood of the Master*, chapter XII, "The Measure of the Stature of the Fullness of Christ."

April 16 (Easter)

THEME: *The Inspiration of the Resurrection for Abundant Living*

PURPOSE: To lead the worshipers to recognize the meaning of the resurrection and its inspiration for abundant living.

CALL TO WORSHIP: (The greeting that is used by members of the eastern churches when they meet on Easter morn.)

Leader: The Lord is risen!
Response: The Lord is risen indeed!
All: Let us praise his name.

HYMN: "Christ, the Lord, Is Risen Today," or "O Joyous Easter Morning," or "Easter Flowers Are Blooming Bright"

SCRIPTURE: The Easter Story—Mark 16:1-8; The Challenge of the Resurrection—Mark 16:9-15.

POEM: "I Am Easter" (Explanation: In his sophomore year in college, a youth expressed the meaning of Easter to him in an original poem.)

I am Easter: you have heard my voice
Throbbing the opening melody of spring.
In buds, in streams that murmur, birds that sing,
In all, rejoicing, that commands, "Rejoice!"
I am Easter and your darkened eyes
Cannot yet bear the radiance of my face
But in all quickened life, and light, and grace,
Divinely you feel this that I symbolize
All that is true and lovely is immortal.
And though crucified and carried forth
Eternal April flings aside the portal
And gives a buried Jesus back to earth.
This is my meaning: I am Easter morn,
The eternal leaven of beauty newly born.
—Auro Smith, Jr.

PRAYER, in keeping with the theme
HYMN: "Fairest Lord Jesus"
POEM: "A Miracle"

A Miracle? Is it more strange than nature's common way?
From out the common clay
A shaft of green is lifted toward the sun,
And from its heart is spun
Fair fabrics ere its day is done—
Whorled leaves, an airy stem,
A crimson, fragile diadem,
And who can tell
Whence came the power thus to compel
A little seed beneath the sod
To fashion such a wondrous rod?
A miracle?—A thought of God
Which science scorns—
Is it more strange than flowers and thorns
That spring these mystic forms to birth
From out the trodden paths of Earth?
—George Klingle, from *Quotable Poems*, Vol. II, Willett, Clark and Co. Used by permission.

HYMN OF DEDICATION: "Immortal Love, Forever Full" (in some hymnals, "We May Not Climb the Heavenly Steeps"), or "I Bind My Heart This Tide"

OFFERING

BENEDICTION: Jesus' Words to His Disciples —John 14:27

Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Amen.

April 23

THEME: *Continuing the Inspiration of Easter in Our Daily Living*

PURPOSE: To lead the worshipers to resolve to keep alive throughout the year the inspiration of the Eastertide in their lives.

HYMNS: "Fairest Lord Jesus"
"O Master, Let Me Walk with Thee"
"O Jesus, Prince of Life and Truth"
"O Master Workman of the Race"
"Are Ye Able, Said the Master"

SCRIPTURE: John 14:5-11; Acts 2:14-27.

PRAYER:

Father, lift us to where we may have an adequate vision of the transformation that came in the lives of the frightened apostles when they were assured that their Lord had risen from the grave. Help us to see the relationship between a consciousness of the presence of the risen Savior and their accomplishment of the day of Pentecost. May we be led to see that the phenomenal success of the early church was due to the central fact of the resurrection. Our Father, so work in us that we shall desire the risen Christ in our own lives. Give us such purity of life that Jesus may work through us and make us bold for the truth as were the apostles of old. Amen.—From *Youth Adventures with God*. Used by permission of the United Christian Missionary Society.

SELECTIONS

THE POWER OF THE RESURRECTION

The Christian movement had its beginning in the fact of the resurrection. The apostles who fled at the time of the crucifixion came to Pentecost with a new boldness and power, because they had experienced the risen Christ in their own lives.

"His followers had fled like frightened sheep,
Their hopes all wrecked by the catastrophe;
And yet, within a little span of days,
They were all bound together and to him
In fellowship far closer than before:
And, bold beyond their natures, and aflame
With new-born zeal that burned like pure white fire,
They faced the world prepared to live and die
To bring to man the Kingdom of God's Love.
They were new men, remade, and wholly filled
With that great spirit that had been their chief's."†

All down through the Christian centuries men and women have caught the meaning of the resurrection and have come into possession of a new confidence and power. This miracle of transformation is still possible for those who tarry in the upper room and prepare themselves for the indwelling of the spirit of the risen Christ.

PRAYER IN APRIL

God grant that I may never be
A scoffer at Eternity—
As long as every April brings
The sweet rebirth of growing things;
As long as grass is green anew,
As long as April's skies are blue,
I shall believe that God looks down
Upon his wide earth, cold and brown,
To bless its unborn mystery
Of leaf, and bud, and flower to be;
To smile on it from tender skies—
How could I think it otherwise?
Had I been dust for many a year,
I still would know when Spring was near,
For the good earth that pillowed me
Would whisper immortality,
And I, in part, would rise and sing
Amid the grasses murmuring.
When looking on the mother sod,
Can I hold doubt that this be God?
Or when a primrose smiles at me,
Can I distrust Eternity?
—Sara Henderson Hay, from *Quotable Poems*, Vol. II, Willett, Clark and Co. Used by permission.

†"The Crowning Wonder," from *"Gentlemen—The King!"* by John Oxenham. Published by The Pilgrim Press. Used by permission.

April 30

THEME: *The Meaning of Prayer in the Life of Jesus*

PURPOSE: To lead the worshipers to recognize the meaning and the place of prayer in the life of Jesus and to desire a more vital prayer life for themselves.

In answering the question, "Why should I pray," a fundamental argument is, "Because Jesus prayed." Nevertheless when a group of college students were asked to cite instances when Jesus prayed, the incident in the garden of Gethsemane was the only one they could name, and they had vague ideas about that experience in the life of Jesus. Let us seek to recognize the meaning and place of prayer in the life of Jesus.

HYMNS: "We Would See Jesus"
"Sweet Hour of Prayer!"
"Dear Lord and Father of Mankind"
"O Jesus, Youth of Nazareth"
"Thou Who Taught the Thronging People"

(Continued on page 40)

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Experiences Occur in Many Groupings

(Continued from page 13)

dence that the church is taking some new steps which will lead to new groupings and new subject matters.

Some great studies, just reported or soon to be reported, give the light necessary for the redirection of some of our experiences. These studies ought to become the storehouse of facts from which young people will draw their evidence and their motivation for a more active participation in the reconstruction of our social order toward the Kingdom of God pattern set forth by Jesus.

The White House Conference on Child Welfare, the President's Commission for the Survey of Recent Social Trends, the Energy Survey of the North American Continent being made by the Technocrats, the Motion Picture Research Council's comprehensive inquiry concerning moving pictures, the Character Education Inquiry's "Studies in Character," the studies of the church and community life made by the Institute of Social and Religious Research, the Laymen's Foreign Missions Inquiry into missions and its subsequent report *Re-thinking Missions*, are all great bodies of knowledge which must be applied to now out-moded patterns of action. These should become the sources of knowledge for the church's educational program for the reconstruction of our society. The groupings of people whose decisions are necessary for the making of desirable social changes must somehow be penetrated by Christian persons who will become leaders in making these changes.

The church will learn how to make contact with the larger groupings involved in the above as it practices penetrating the more accessible groupings which direct the life and character of boys and girls, young men and young women.

A high school team, a young people's social set within the community, study groups of many varieties, a student government, a cabinet, a dramatic club, groups which form around places of employment and places of residence, editorial committees on young people's papers, recreational, hobby, craft, and other interest groups—all are directive of character and productive of social adjustments. These groupings must be penetrated by the united efforts of the churches within each community.

Alongside of each of these groups, the church must supply: (1) a sympathetic Christian leader; (2) a method of inquiry which will cause the participants to get the most abundant meanings out of each experience; (3) an adaptive organization leading to many interests within the group and many shared between groups; (4) the resources in subject matter and persons, such as are listed in a paragraph above, which will help put all experiences into their most significant background settings and show their relations to community, national, and world problems. Such resources will supply the knowledge necessary for fundamental social adjustments around the experiences to which they are supplied.

When such groupings are thus provided for, an experience curriculum will truly exist.

Which Tool Shall I Use?

(Continued from page 15)

Will it give me the best idea of what the group is thinking? Does it afford variety or have I used it over and over? Does the material selected lend itself to the use of this procedure? Will it create readiness? Does it contain an element of mystery, surprise, suspense?

Do not put the entire burden of teaching upon any one tool. Do not discard "tried and true" methods, but branch out. Take hold of the newer tools; supplement the old with them, and new interest and new meaning are certain to accrue.

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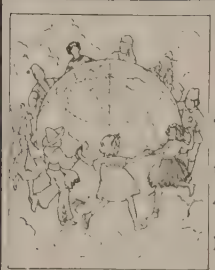

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Current Film Estimates

The National Film Estimate Service

THE film summaries and evaluations appearing on this page are those of the National Film Estimate Service of *The Educational Screen*. They cover all films—good, bad, and indifferent—in as much as it is as valuable to know what not to see as it is to know the good films. The judgments concerning films are not those of an individual but of a committee of qualified men and women, in no way connected with the motion picture industry.

The estimate of each film is given for three groups:

A—Intelligent Adults
Y—Youth (15-20 years)
C—Children (under 15 years)

Bold face italic type indicates the special recommendation of the National Film Estimate Service.

Afraid to Talk (Eric Linden, Sidney Fox) Universal) Politics at its rottenest, with gang urders, brutal third-degree stuff, framing of the nocent, conscienceless double-crossing. Contempt- le characters made glamorous. Ugly, depressing, oves nothing, offers nothing. Pure sensationalism nning amuck.
or A: Depends on taste For Y: Probably bad For C: Very bad

Billion Dollar Scandal, The (Robert Armstrong, onstance Cummings) (Paramount) Tough jail-bird ero and pals, talking gutter English—wealthy ook-politician and his ring doing a government oil windle. The boss ruins hero to end love-affair with is heavy-drinking daughter. Hardly a reputable haracter or action throughout.
or A: Hardly For Y: Better not For C: No

Bitter Tea of General Yen (Barbara Stanwyck, ilis Asther) (Columbia) East vs. West romance laid Shanghai during recent warfare. Beautiful issionary girl falls into power of philosophical hinese General. Each learns how different are eir viewpoints and he commits suicide as only olution. Excellent work by Asther.
or A: Rather good For Y: Doubtful For C: No

Central Park (Joan Blondell, Wallace Ford) First National) Lively romantic melodrama about oy and girl from the country, meeting by chance Central Park, drawn into a series of exciting adentures that finally turn out happily. Hilarious, nprobable hokum but human enough to be really musing.
or A: *Good of kind* For Y: *Amusing* For C: *Amusing*

Death Kiss, The (Bela Lugosi, David Manners) World Wide) Easy-going detective story, wholeomely thrilling and romantic, with no vulgarisms igged in. Star is murdered in midst of a Hollywood roduction. Rather engaging hero smoothly solves ystery which baffles the dumb inspector. Good, ght entertainment.
or A: *Good* For Y: *Very good* For C: *Good*

Frisco Jenny (Ruth Chatterton) (First National) ine work by Chatterton as cabaret-courtesan in ld Frisco, constumes of the '90's. Climaxed by isreputable mother heroically keeping her identity ecret from her illegitimate son, who becomes unnowingly her prosecuting attorney. Seamy, tragic, epressing.
or A: *Good of kind* For Y: Unwholesome For C: No

Hello Everybody (Kate Smith) (Paramount) Wholesome, simple, realistic little picture exploiting Kate Smith and her radio songs. As leading spirit n her native farm community Kate wins fight gainst water power company through her success n the radio. Interesting chiefly for her particular adio public.
or A: Hardly For Y: *Good* For C: *Good*

Hot Pepper (Lupe Velez, Edmund Lowe) (Fox) upe good as impetuous, very unconventional little panish cabaret-dancer. Usual wrangling roles by owe and McLaglen with booze-racketeering and ight club life as background. Mostly same old stuff ith risque dialog and cheap English.
or A: Mediocre For Y: Better not For C: No

Kid from Spain, The (Eddie Cantor) (United Artists) Semi-musical, nonsense comedy made expressly for the Cantor public. Hilariously ridiculous bull-fight, usual bathing beauty chorus, and incessant wisecracks sometimes risque but given in brisk, burlesque manner probably harmless. Striking dance ensembles. Very funny for those who think so.
For A: Depends on taste For Y: *Amusing* For C: Exciting

King's Vacation, The (George Arliss) (Warner) A very modern king, hating royal pomp, approving revolution, abdicates throne and queen to resume life and love as he knew them twenty years before. Poignant disillusion, and the queen proves his true love after all. Subtle, restrained, charming.
For: A *Excellent* For Y: *Very good* For C: Beyond them

Laughter in Hell (Pat O'Brien) (Universal) Sensational concoction of low-life family feud, vulgar sex stuff, and revolting chain-gang tortures. Crude hero unknowingly marries cheap wanton—kills her and her lover. Finally, after murdering three people, hero finds new love and happiness.
For A: Trash For Y: Unwholesome For C: No

Man Against Woman (Jack Holt) (Columbia) Underworld drama with Holt as topnotch detective who carries no gun but an incredibly potent fist. In rather original climax he wins out with the heroine over villain and handsome young crook-rival. Villain well played by Walter Connolly.
For A: Hardly For Y: Perhaps For C: Hardly

Men and Jobs (Russian cast) (Amkino) More propaganda—slow, ponderous, but very earnestly acted. Supposedly shows Russian progress under Soviet rule in learning to use modern machinery. Glorifies the steam shovel and Russian efficiency in its use. Mildly interesting as usual.
For A: Perhaps For Y: Hardly For C: No

Men of America (Chic Sale, William Boyd) (RKO) Over-violent picture of gang-methods, machine-gun murders, and activities of vigilantes in peaceful little California valley. Supposed to show how sound citizenry will crush gangsterism when it gets too rough.
For A: Hardly For Y: No For C: No

Monkey's Paw, The (Louise Carter) (RKO) Horror picture about the superstition that a monkey paw will grant wishes but the wisher will inevitably regret the wish. Resultant gruesome tragedies are the main feature of the hodge-podge.
For A: Worthless For Y: By no means For C: No

Nagana (Melvyn Douglas, Tala Birell) (Universal) Conquest of sleeping sickness is the supposed theme. Sensational and highly improbable hash of medical heroism, pseudo-science, gory battles of wild animals, weird jungle superstitions and ceremonies, labored romance—all laid in darkest Africa.
For A: Hardly For Y: No value For C: No

No Living Witness (Gilbert Roland) (Mayfair) Villain swindles simple-minded racetrack gambler, but is killed by husband he has outraged, and so the young people can get married after all. A dictaphone does the most praiseworthy work done by the cast. Just another movie.
For A: Mediocre For Y: Hardly For C: No

No Man of Her Own (Clark Gable, Carole Lombard) (Paramount) Hero is professional card shark and irresistible lover. Just takes 'em and leaves 'em. Half the picture shows glamorous seduction of heroine. Hero wins, is suddenly transformed, whitewashes his past, and "true love" triumphs.
For A: Depends on taste For Y: Pernicious For C: No

No More Orchids (Carole Lombard, Lyle Talbot) (Columbia) Well-acted society drama showing close family ties quite laudably. Much casual drinking, unconventional conduct by heroine, and dialog heavily smart and wisecracking. Heiress-pauper-prince triangle. Louise Closser Hale excellent as ultra "modern" grandmother.
For A: Perhaps For Y: Unwholesome For C: No

No Other Woman (Irene Dunne, Charles Bickford) (RKO) Irene Dunne only redeeming feature in sordid story of rise of hard-boiled steel worker from mill town to wealth and back again. Hero too crude for heroine's devotion to be credible. Wholesale perjury at divorce trial big feature.
For A: Mediocre For Y: Better not For C: No

Past of Mary Holmes, The (Helen MacKellar) (Radio) Dramatic story of former opera star who lost her voice, now living in drunkenness and squalor, known as the "Goose Woman." Seeking publicity, she unwittingly involves her illegitimate son in a murder. Star gives fine performance.
For A: *Interesting* For Y: Doubtful For C: No

Red Haired Alibi (Myrna Kennedy) (Tower) Small town girl is involved with gang-leader-racketeer, is innocently forced to pose as his wife, then marries the hero without telling him the past. Hence blackmail by racketeer, murder, and happy ending achieved with great difficulty.
For A: Mediocre For Y: No For C: No

Second Hand Wife (Ralph Bellamy, Sally Eilers) (Fox) Triangle drama, with audience sympathy with the secretary for whom husband divorces his selfish, dissatisfied wife, thereby losing custody of his prodigy daughter—until problem is happily solved. Only mildly interesting.
For A: Perhaps For Y: Unsuitable For C: No

She Done Him Wrong (Mae West) (Paramount) Mae West strutting, singing, and slinking as the luxurious, vulgarian night-club queen, with maximum wealth and no morals. Sex stuff in its most brazen and offensive form made as alluring as possible for the public that likes it.
For A: Depends on taste For Y: Pernicious For C: No

Sign of the Cross, The (All Star cast) (Paramount) Costly, colossal super-spectacle with gorgeous sets and notable acting. Sufferings and heroism of early Christians finely shown but religious value submerged in glorified expose of luxury, licentiousness, cruelty, and bestiality of degenerate Rome under Nero. Sensational and harrowing.
For A: *Fine of kind* For Y: Decidedly not For C: By no means

Silver Dollar (Edward Robinson) (First National) Colorful, historical drama laid in Colorado at time silver was discovered and currency deflation followed. Hero is engaging egotist, a failure till luck made him rich. Flings money, revels in publicity, divorces loyal wife—then financial ruin and death.
For A: *Interesting* For Y: *Interesting* For C: Perhaps

Son-Daughter, The (Helen Hayes, Ramon Novarro) (MGM) Sensational, romantic, tragic melodrama of Frisco's Chinatown during Chinese war. Helen Hayes fine as Chinese fiancee of republican prince but forced to marry royalist arch-villain. Plots, murders, Oriental rites, novel and charming love scenes. Oland good as villain.
For A: *Good of kind* For Y: Probably good For C: No

Strange Justice (Marian Marsh, Reginald Denny) (RKO) Good cast wasted on hodge-podge story of romance of hat-check girl and a young chauffeur of bank president, who also loves the girl and frames hero for murder. After the usual amount of suspense, the hero is rescued from the electric chair.
For A: Hardly For Y: No For C: No

They Had to Get Married (Zasu Pitts, Slim Summerville) (Universal) Two servants fall heir to master's fortune, marry, and their efforts to adjust to new position make some excellent farce-comedy. Vulgarized by long drawn out scenes of sex and drunkenness which detract greatly from the real comedy.
For A: Perhaps For Y: Unwholesome For C: No

Thirteenth Guest, The (Ginger Rogers, Lyle Talbot) (Monogram) Undistinguished, though at times fairly engrossing mystery with old house again the scene of murders, victims being electrocuted. Usual scare devices absent, but one or two gruesome shots. Tangled plot with many loose ends.
For A: Fair of kind For Y: Fair For C: Exciting

Tonight Is Ours (Claudette Colbert, Fredric March) (Paramount) Deft, sophisticated comedy on "queen and commoner" love affair, finely acted by whole cast and beautifully set. Engaged to marry a broad-minded prince for state purposes, the queen gives her wedding eve to her lover. Intelligently amusing.
For A: *Good of kind* For Y: Unwholesome For C: No

Trailing the Killer (Lobo, the dog) (World Wide) Fine scenery, interesting animals, and many engaging bits of action—but crude story, mediocre acting, endless faking, and much gratuitous cruelty to animals make potentially interesting nature-study more harrowing than entertaining or instructive.
For A: Hardly For Y: Hardly For C: No

Vanity Street (Charles Bickford) (Columbia) Tells the romance of gruff but big-hearted policeman who befriends desperate little chorus-girl. "Punch" is sought by adding some detective work and a stage star so mistreated by her lover that she has to kill him.
For A: Mediocre For Y: Better not For C: No

Virtue (Carole Lombard) (Columbia) Sordid doings of cheap people with illiterate minds, dollars and sex their only thoughts. Glorifies supposed lofty love affair of wise-cracking crude taxi-driver hero and blonde street-walker. All other girls in cast in the same business. Gutter English.
For A: Trash For Y: Pernicious For C: No

What's Happening in Religious Education

PIONEER WORK in organizing Sunday schools is still going on. Miss Dorothy Campbell of Dirigo, Kentucky, writes the following interesting report of how a little Sunday school was started there in 1928.

"We hadn't had Sunday school for several years at our church, although several attempts had been made. In March we decided to try again. Mother rode a horse and went to each house in the community, asking for some help to start a new Sunday school. She was told by most of the people that it wouldn't do any good as it had been tried before, but we didn't give up. A few days later mother wrote a notice for every one to meet at the church the following Sunday to organize a Sunday school, and she put the notice up at the store and postoffice. Sunday was a bad day, cold and rainy, but there were several people at church. We elected officers and teachers, had prayer, and sang from books father had ordered. We kept on going every Sunday morning and having Sunday school, although sometimes there was no one there but our family. But soon others began coming back, when they saw we would have Sunday school anyway. We now have a large attendance, preaching twice a month, a young people's meeting every Sunday night, special music and singing, and every one in the community is greatly interested in the church. Mother says with Christ's help we can always pull through, and the harder we try, the greater our success."

THE THIRD ANNUAL Nebraska Ministers' Convocation was held in Lincoln, January 16, 17, and 18, under the auspices of the Nebraska Council of Christian Education. The attendance was larger than previously and the spirit of cooperation manifested was splendid. Perhaps the most significant item in the program was the consideration of the report of a committee which suggested the formation of a Nebraska Council of Churches and Christian Education. The convocation voted unanimously to go forward with the proposal and established plans for securing action by official state denominational groups. Mr. John C. White, General Secretary of the Nebraska Council, is closely related to the movement.

ON JANUARY 20 the annual meeting of the Iowa State Council of Christian Education was held. It was preceded on January 19 by a meeting of the committee on education. Consideration was given to suggestions for further interdenominational cooperation. The report of the general secretary indicated that in spite of the economic difficulties of the past year the program had been carried forward. The treasurer's report revealed the fact that through careful management, the deficit at the end of the year was surprisingly small.

IT IS heartening to know that the Y. M. C. A.'s of the United States withstood the second year of economic depression in an encouraging way. Total expenses were approximately fifty million dollars, and receipts somewhat over forty-seven million. While there were over eleven hundred local associations with an average deficit of twenty-five hundred dollars, indications are that in small communities there has been a high average of balanced budgets. The program of the Association has been maintained in a most encouraging fashion.

THE Second Annual Coaching Conference for Children's Workers of the Ohio Council of Religious Education was held at Columbus, January 28 to February 1. Twenty-five invited leaders from fifteen counties attended the conference and are completing course plans as the final step in seeking to be accredited for children's courses in Ohio training schools.

The conference was directed by Miss Helen Wickes of Granville, Chairman of Children's Work Committee of the Ohio Council of Religious Education, and Mrs. Ann M. Sandy, State Director.

Miss Pearl Rosser of Philadelphia was general group leader. The department leaders were Miss Esther Freivogel, nursery; Mrs. P. C. Sloane, kindergarten; Miss Helen Wickes, primary; Mrs. Lydia Perin, junior; Miss Helen Swisher, worship.

An evening was spent under the direction of Miss Florence Martin, Supervisor of Dayton weekday schools, in a study of creative teaching.

THE National Student Forum on the Paris Pact has now entered upon its fourth year. The purpose of the Forum is to encourage all high schools to introduce the outlines of international relations into the programs of history and other social science classes. The importance of this for citizenship training cannot be over-estimated. Nearly three thousand principals enrolled their schools with the National Student Forum last year, and had the Paris Pact studied in history or other social science classes by 220,000 students. For information concerning procedure in participating in this study, interested persons should write to National Student Forum on the Paris Pact, Attention of Mr. Arthur Charles Watkins, Director, 532 Seventeenth Street, Northwest, Washington, D. C.

THE Disciples of Christ of Ohio, at a recent meeting for the formation of a Commission of Christian Education for that communion, did some pioneering in the matter of recognizing the state council of religious education as their agency. In setting up the machinery of the organization, they made the general secretary of the Ohio Council of Religious Education a member with voice and vote on all matters pertaining to the work of that commission for that church.

THE thirty-fourth International Christian Endeavor Convention will be held July 8-13, 1933, at Milwaukee, Wisconsin. This biennial meeting, including mass meetings, a great variety of forums and conferences on church-work methods, fellowship activities, a youth parade, and denominational rallies, is ordinarily attended by several thousand young people, pastors, and leaders.

MANY parents and teachers of boys and girls like to get in touch with boys and girls of other countries so that a correspondence can be established. There are many fine educational values arising out of such an interchange of letters, pictures, and experiences. The International Friendship League, Edna MacDonough, Secretary, 603 Boylston Street, Boston, Massachusetts, is the clearing agency through which such contacts can be established. Teachers and leaders who desire to use this channel to international goodwill should correspond with Miss MacDonough.

TWO of The University of Chicago's most distinguished and widely known faculty members, Dr. Shailer Mathews, Professor in the Divinity School since 1894 and Dean since 1908, and Amos Alonzo Stagg, Director of Athletics since the University opened its doors in 1892, will retire at the close of the present academic year, next July 1. The two retirements are automatic under the University's statutes, which specify sixty-five years as the retirement age, with the provision that the University may re-appoint older faculty members on a year-to-year basis up to a maximum, for full active service, of five further years. Mr. Stagg reached seventy last August and Dean Mathews will be seventy next May.

A life-long advocate of world peace and cooperation between denominations, Dean Mathews is widely recognized in Europe as one of America's foremost religious leaders. He has been president of the Federal Council of Churches of Christ in America, and of the Northern Baptist Convention, and of the Chicago Church Federation, and has directed the religious work of the Chautauqua Institution since 1912. He holds eight honorary degrees.

THE Virginia Council of Religious Education has recently published a very significant educational bulletin entitled *The Cost of Irreligion*. This was prepared by Dean Walter J. Gifford of the State Teachers College, Harrisonburg, Virginia. It deals with the general crime situation and is full of up-to-the-minute information which will be invaluable to educators and church workers.

Dean Gifford argues that irreligion is the chief cause of crime and therefore is the chief cause of heavy taxation and cost of government. He shows that crime has been increasing during the last decade or two at an appalling rate. He shows also that during this period the churches have not been able to make notable advance in spiritualizing the motives for conduct. He believes that the cure for crime and the remedy for relief from heavy taxation is to be found through a greatly improved program of Christian education for the masses.

FRIENDS of Miss Mabel Bailey of Rich Hill, Missouri, will be shocked to learn of her tragic death a few months ago. Miss Bailey, her sister, Miss Annette Bailey, and her brother-in-law, Mr. Doolittle, were killed almost instantly when their automobile was struck by a train a few miles out of Butler, Missouri.

Miss Bailey served as superintendent of children's work in Missouri, Wisconsin, and Minnesota; for years she acted as group leader in the Older Girls' Camp Conference at Lake Geneva; and in 1913 she went as a delegate to the World's Sunday School Convention in Zurich, Switzerland. She is survived by a sister, Mrs. Bertha Doolittle, of Foster, Missouri.

THE PROGRESSIVE Education Association and the Chicago Association for Child Study and Parent Education will hold a joint conference in Chicago on March 2, 3, 4. The subject under discussion will be "Educational Implications of the Changing Social Order." The committee in charge of the program realizes that social and economic changes are impending and that the new generation should be prepared today to face them.

A Dramatic Worship Service for Easter

(Continued from page 25)

1ST READER: "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre."

2ND READER: "Then she runneth, and cometh to Simon Peter, and the other disciple whom Jesus loved,"

1ST READER: "And saith unto them,"

2ND READER: "They have taken away the Lord out of the sepulchre, and we know not where they have laid him."

1ST READER: "Peter therefore went forth, and that other disciple, and came to the sepulchre."

2ND READER: "So they ran both together: and that other disciple did outrun Peter and came first to the sepulchre."

1ST READER: "And he stooping down, and looking in, saw the linen clothes lying; yet went he not in."

2ND READER: "Then cometh Simon Peter following him, and went into the sepulchre and seeth the linen clothes lie,"

1ST READER: "And the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself."

2ND READER: "Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed."

1ST READER: "For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home."

2ND READER: "But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou?"

1ST READER: "She saith unto them, Because they have taken away my Lord, and I know not where they have laid him."

2ND READER: "And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus."

1ST READER: "Jesus saith unto her, Woman, why weepest thou? Whom seekest thou?"

2ND READER: "She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away."

1ST READER: "Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master."

2ND READER: "Jesus saith unto her, Touch me not; for I am not yet ascended to my Father:"

1ST READER: "But go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."

2ND READER: "Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her."

CHOIR: "Come, Ye Faithful, Raise the Strain" (Tune: "St. Kevin")

Come, ye faithful, raise the strain
Of triumphant gladness!
God hath brought his Israel
Into joy from sadness;
Loosed from Pharaoh's bitter yoke
Jacob's sons and daughters;
Led them with unmoistened foot
Through the Red Sea waters.

'Tis the spring of souls today;
Christ hath burst his prison,
From the frost and gloom of death
Light and life have risen.
All the winter of our sins,
Long and dark, is flying
From his light, to whom we give
Thanks and praise undying.

(As the first strains of music are heard, the TWO READERS *retire. The* INTERPRETER *remains during the singing of the hymn.)*

INTERPRETER *(at close of the hymn)*: So. out of dark despair, new hope cometh; out of bitter suffering a New Day is born. A day when truth is vindicated, and faith rewarded. But more than that—the way of love made clear: for men to love each other as brothers.

SOLO: "Strong Son of God, Immortal Love," Tennyson (Tune: "Grostette," or any other solo arrangement of these words.)

Strong Son of God, immortal Love,
Whom we, that have not seen thy face,
By faith, and faith alone, embrace,
Believing, where we cannot prove;

Thou wilt not leave us in the dust:
Thou madest man, he knows not why,
He thinks he was not made to die:
And thou hast made him: thou art just.

Thou seemest human and divine,
The highest, holiest manhood, thou:
Our wills are ours, we know not how;
Our wills are ours, to make them thine.

Our little systems have their day;
They have their day and cease to be:
They are but broken lights of thee,
And thou, O Lord, art more than they.

(As music continues, the TWO READERS *return to platform.)*

FIRST READER: "So we will sing, whatever may betide"—

SECOND READER: "His mercy endureth forever!"

FIRST READER: "Naught but ourselves can keep us from His side"—

SECOND READER: "His mercy endureth forever!"

FIRST READER: "No load of sorrow but His touch can move,
No hedge of thorns that can withstand His love";

SECOND READER: "For the tenderness of God
Is from age to age the same,
And his mercy endureth forever!"
(Adapted from "His Mercy Endureth Forever" by John Oxenham*)

FIRST READER: "Are you broken, heart-sick, weary?"

SECOND READER: "God's in his heaven!"

FIRST READER: "Is the burden past your bearing?"

SECOND READER: "God's in his heaven!"

FIRST READER: "Broken hearts are for God's mending;
Strength for burdens God is sending"—

SECOND READER: "God's in his world!"
(Adapted from "All's Well" by John Oxenham*)

INTERPRETER:
"Our Sure Defence in times of stress,
Thy gates stand open, wide and free,
When men provoke and wrongs oppress,
We seek Thy wider liberty.

"Free men of God, the New Day breaks
In golden gleams across the sky;
The darkness of the night is past,
This is the Day of Victory."
(Adapted from "Free Men of God" by John Oxenham*)

CHOIR AND CONGREGATION: "O Master, Let Me Walk with Thee," Gladden (Tune: "Maryton." Use tune most familiar to congregation.)

PASTOR: Benediction

*Permission for the use of the adaptations from the poems by John Oxenham has been given by the publishers, The American Tract Society.

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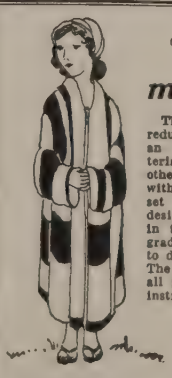

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What Can a State Council Do?

(Continued from page 12)

session three weeks annually at a total cost of $18,000. "Why," I asked, "cooperate so expensively to punish youth when it has gone to the bad? It is so much more worthwhile to put this energy and cost, cooperatively, into prevention."

Two inches in the morning daily can send a "smallpox psychology" into every home and heart in a metropolis. The clang of the hose truck and the gong of the police patrol will have a similar effect locally. The greatest need of this hour in Christian education is a "Sunday school psychology."

These, then, are some of the things which a state council can do for you: It can provide a broadened vision and a spirit of oneness in the work of the Kingdom. It can provide trained leadership and more adequate methods of advancing a common purpose. It can economize in energy and expense. It can give guidance to local churches. And now abideth materials, methods, and the unity of the Spirit, but the greatest of these is "unity of the *Spirit.*"

Jesus, Leader of Men

(Continued from page 6)

its trade and traffic and who still idealizes it as a place of prayer and worship. The man who prayed to God in the solitude and seclusion of the Galilean deserts, who had learned to know silence for the sacrament that it is, could not adjust his spiritual ideas and instincts to the din and discord in the outer courts of God's sanctuary.

The cleansing of the temple belongs to the death days. The cross is only four days away in Mark. With this scene the passion drama proper begins. If we ask the plain historical question, "What one thing brought about Jesus' death in such an abrupt and tragic manner?" we shall have to answer, "The cleansing of the temple." To be sure, the cleansing does not figure in the charges against Jesus in the trial scenes, but henceforth the chief priests and their agents are omnipresent. They figure either directly or indirectly in every instigation against him, and they never leave off their persistent pursuit until the death scene itself. Their zeal amounts to religious fanaticism. They could not use the cleansing of the temple as a case against Jesus, for the act doubtless had popular approval. But it does explain the determined and bitter opposition of the chief priests to the man who defied their system, invaded their own special precinct of authority, and took things into his own hands.

The passion story must be regarded as the culmination of Jesus' religious life and mission. It is the climax of the drama that began in Galilee. The Jesus who dies in the Holy City is the same Jesus who wrought and taught in the northern province. There is really no substantial change in him or in the thing he seeks to accomplish. The Jerusalem message is not altered in theme; it is the same imminent kingdom of God. Only the tone of his utterances becomes somewhat sharper—a perfectly natural thing in view of the critical situation and the prospect of impending catastrophe. His original religious faith and feeling, hope and outlook, hold him fast to the very last.

The Jerusalem days with their dramatic developments enrich and enhance much that has gone before. In the Holy City we see that Jesus is ready to die, and does die,

the cause of God of which he has been and is the mpion. In the closing scenes he makes final declara- s of the faith that has held him from the first. A new glorious light falls over his personality and character. realize fully the utter seriousness with which Jesus es the things he has been teaching about what matters st in the sight of God and in the lives of men—faith, alty, forgiveness, love, hope, obedience, confidence, and st in adversity. We learn that for him all these things more than moral and religious maxims. The Galilean chings on prayer and forgiveness take on a new and per meaning when in Gethsemane and on the cross we r Jesus praying and petitioning God in the bitterest rs of his life and praying for the pardon of his ex- tioners with his latest breath. The words of Jesus the cross, most of them prayers, belong to the greatest tences that have crossed human lips. The last external straint is dropped, and we behold one who has come into sest contact with ultimate reality.

The life of Jesus began with God, and it ends with God. yalty to the bitter end! Such is the leadership of Jesus.

The Editorial Soul Takes a Tonic

(Continued from page 24)

and that our Student Center worker has just sent in a bscription, feeling that it is the finest thing she can put to the hands of five thousand high school folk of our ty. Indeed we do want the *Journal*, we need it, we ust have it one way or another." *(Philippine Islands)*

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NEW BOOKS

The Editors of the JOURNAL *endeavor to review all books received which are definitely in the field of the philosophy or method of Christian education. Other books which are thought to be of outstanding value to church school leaders are also reviewed, as space permits. Because of lack of space it is possible only to list many books, but the fact that a book is listed without review does not necessarily imply lack of value in the field in which it deals.*

he Literature of the New Testa-nt. By Ernest Findlay Scott. New York, olumbia University Press, 1932. 312 p. ice $3.00.

he author of this book is often thought in this country as the dean of New Testa-nt scholars. For many years he has been horough student in his chosen field, and made a great contribution to the knowl-ge of our New Testament.

his book is the companion volume to a ilar one on the Old Testament by Pro-sor Bewer, and it is also one of a number volumes issued under the general title of ecords of Civilization," edited by Dr. stin P. Evans, Professor of history at lumbia University.

The style of this book is unusually clear. e author makes his points concrete, and never leaves the reader in doubt as to at he means. There are several chapters the beginning dealing with such matters "The Origin and Nature of the New stament," and also with "The Synoptic spels." The plan of the book is to take the books one at a time in the order in ich they appear in our present New Testa-ent. The last chapter deals with "The rmation of the New Testament."

This is one of the latest contributions in is field. For the most part it presents the dings of recent scholarship on the subject. One may wonder why such a scholar as r. Scott should treat the books in the New estament in the order in which they appear our Bible. This, in the judgment of the viewer, causes a great deal of confusion the reader and does not deal with the ew Testament from a truly historical stand-oint, since it is universally accepted that e present order of the books is not in ccord with the chronology of their produc-on. Dr. Scott's findings with respect to rtain authorships, such as that of "Ephe-ans," is somewhat surprising to students of e New Testament. Despite these facts, ere is a book which should be read by every hurch school worker.

It is this reviewer's feeling that the time here when more attention should be given the materials of religious education. How nyone can lead a class in using the Bible religious education without having a horough knowledge of the most up-to-date formation on the history and interpretation f the Bible is difficult to understand. This oes not mean to say that there should be ss emphasis on methods of technique. It erely is meant to say that there needs to e more emphasis on content and materials. nd here is a book that will help to fill in he gap.

—R. A. B.

How to Use Your Church. By Louis abine. New York, The Macmillan Com-pany, 1932. 95 p. Price $1.00.

A simple and practical manual for mem-bers of the Episcopal Church, giving sug-gestions for making church membership and participation of the utmost value.

Peloubet's Select Notes on the Inter-national Sunday School Lessons. Im-proved Uniform Series: Course for 1933. By Amos R. Wells. Boston, W. A. Wilde Com-pany, 1932. 378 p. Price $1.90; postpaid, $2.00.

A verse-by-verse commentary on the printed portion of the Improved Uniform Lessons, with picture illustrations and brief teaching plans.

The Word of God and the Word of Man. By Karl Barth. Boston, The Pilgrim Press, 1928. 327 p. Price $2.25.

The Significance of Karl Barth. By John McConnachie. New York, Richard R. Smith, Inc., 1931. 288 p. Price $2.00.

The Word and the World. By Emil Brunner. New York, Charles Scribner's Sons, 1931. 127 p. Price $1.50.

Karl Barth: Prophet of a New Christianity? By Wilhelm Pauck. New York, Harper & Brothers. Price $2.00.

These four books will be valuable to those who want to become familiar with Barthianism, a new movement in Christian theology. And religious educators should be familiar with it.

Karl Barth, a European Protestant teacher of theology, has challenged much of modern religious teaching and thinking, particularly in regard to God. His first book was described as "a bombshell on the playground of the theologians." In the books by Barth and Brunner listed above, the views of the movement are set forth. McConnachie expounds those views sympathetically. Professor Pauck takes them to pieces with fair but unrelenting criticism.

—P. R. H.

The Teachers' Commentary. Edited by Hugh Martin, in collaboration with T. H. Robinson and L. W. Grensted. New York, Harper & Brothers, 1932. 430 p. Price $2.50.

This is a one volume commentary on the Bible by reliable Bible scholars. Each book is analyzed as to literary sources, historical value, and religious value; an outline of content of each book is included. A bibliography is given and notes on the text. This commentary should prove very valuable to ministers and teachers interested in the literary study of the Bible.

Good Manners for Young Americans. By Charles E. Skinner. Chicago, Beckley-Cardy Company, 1932. 128 p. Price $.75.

This manual will appeal especially to young people of junior and senior high school age because it deals in a practical manner with problems which arise at school and in the home during these years. Courtesy to teachers and officers, to visitors, respect for elders, and kind care of younger pupils are all stressed.

The Four Marys. By Agnes Sligh Turnbull. New York, Fleming H. Revell Company, 1932. 128 p. Price $1.50.

Using the New Testament narrative as a basis, the author has portrayed, with fine literary skill and poetic imagination, each of the Marys who played a part in the life of Jesus.

—H. C. M.

Guidance in Secondary Schools. By Leonard V. Koos and Grayson N. Kefauver. New York, The Macmillan Company, 1932. 640 p. Price $2.50.

There is in this book a very complete treatment of guidance in secondary schools. The work is not only fitted as a textbook for courses in guidance and personal counseling, but it will be equally valuable as a manual for administrative officers and will be of great worth to those who are interested in informing themselves of the nature, possibilities, and extent of the guidance movement in secondary schools.

Not only will this book be valuable to public school educators, but it will be very suggestive to teachers and leaders in the church school and to those who work in summer camps and conferences. Many of the suggestions, of course, cannot be used as they are but will be a resource in developing methods of guidance in these agencies.

The book is organized around what the authors conceive to be the four branches of guidance: (1) opening the student's eyes to the educational vocation and social opportunities that are his; (2) getting adequate information about the student so as to guide him in the best use of his opportunities; (3) giving the individual personal counseling in his plans and choices; (4) organizing and carrying out an effective guidance program in the school.

—R. A. B.

How to Work for World Peace, and **Mary Answers Questions about The League of Nations.** By Sidney L. Gulick. Commission on International Justice and Goodwill of the Federal Council of the Churches of Christ in America, 105 East 22nd Street, New York, N. Y.

The first of these pamphlets gives "brief summaries for busy men and women on the international relations of the United States of America." The second does a similar sort of thing on the subject indicated.

The prices are as follows:

A single sample copy.....Free
Additional copies.....3 cents each
For wide distribution in churches and public gatherings.....$1.50 a hundred

His Cross. A Religious Play in One Act. By Ralph P. Claggett. New York, The Abingdon Press, 1933. 31 p. Price twenty-five cents.

A biblical play requiring five male and two female characters. It is suitable for the Lenten season. The time is set as the day of the crucifixion of Jesus. Detailed notes on the characters, costumes, and the properties accompany the dialog.

Snowden's Sunday School Lessons: 1933. By James H. Snowden. New York, The Macmillan Company, 1932. 425 p. Price $1.35.

A treatment of the Improved Uniform Sunday School Lessons giving (1) an outline of the lesson material, (2) a treatment of the outline and pertinent sermonic comments upon the material, and (3) discussion questions based upon present-day observation of the application of this material.

As It Looks to Young China. Chapters by a Group of Christian Chinese. Edited by William Hung. New York, Friendship Press, 1932. 181 p. Price: cloth, $1.00; paper, $.60.

Books Received

Faith, Hope, and Charity in Primitive Religion. By R. R. Marett. New York, The Macmillan Company, 1932. 239 p. Price $3.00.

Evolution and Theology. By Ernest C. Messenger. New York, The Macmillan Company, 1932. 313 p. Price $2.50.

Jason Lee: Prophet of the New Oregon. By Cornelius J. Brosnan. New York, The Macmillan Company, 1932. 348 p. Price $3.00.

The Prayer Life and Teachings of Jesus. By Albert Cassel Wieand. New York, Fleming H. Revell Company, 1932. 172 p. Price $1.75.

Romances From the Old Testament. By Dallas Lore Sharp. New York, The Abingdon Press, 1932. 171 p. Price $1.50.

Through Experience to Faith. By Frederick K. Stamm. New York, The Abingdon Press, 1932. 213 p. Price $1.50.

The Moccasin Trail. Projected and edited by the Department of Missionary Education, Board of Education of the Northern Baptist Convention. Philadelphia, The Judson Press, 1932. 190 p. Price $1.00.

What I Owe to Christ. By C. F. Andrews. New York, The Abingdon Press, 1932. 281 p. Price $1.50.

Indian Americans. By Winifred Hulbert. New York, Friendship Press, 1932. 161 p. Price: cloth, $1.00; paper, $.60.

Facing the Future in Indian Missions. Part I: A Social Outlook on Indian Missions. By Lewis Meriam. Part II: The Church and the Indian. By George W. Hinman. New York, Council of Women for Home Missions and Missionary Education Movement, 1932. 224 p. Price: cloth, $1.00; paper, $.60.

Winning Ways For Working Churches. By Roy L. Smith. New York, The Abingdon Press, 1932. 240 p. Price $2.00.

Inspirational Prose Quotations. Compiled by John W. Horine. Nashville, Tenn., Cokesbury Press, 1932. 311 p. Price $2.50.

Living Issues In China. By Henry T. Hodgkin. New York, Friendship Press, 1932. 215 p. Price: cloth, $1.00; paper, $.60.

A Witch's Brewing. By F. W. Boreham. New York, The Abingdon Press, 1932. 265 p. Price $1.75.

Yellow Rivers. Adventures in a Chinese Parish. By Earl Herbert Cressy. New York, Harper & Brothers, 1932. 153 p. Price $1.50.

The Causes of War. Economic, Industrial, Racial, Religious, Scientific, and Political. By Sir Arthur Salter, Sir J. Arthur Thomson, G. A. Johnston, Alfred Zimmern, C. F. Andrews, Frederick J. Libby, Henry A. Atkinson, Wickham Steed, and others. New York, The Macmillan Company, 1932. 235 p. Price $1.50.

The Christan Idea and Social Control. The Barrows Lectures, 1930-31. By Francis J. McConnell. Chicago, The University of Chicago Press, 1932. 174 p. Price $1.75.

Suggestions for Senior and Young People's Departments

(Continued from page 31)

SCRIPTURE: The following Scripture passages, telling of prayer experiences in the life of Jesus, might be used in planning a talk upon the theme for today, or in planning for your group a discussion of the theme, out of which a prayer and worship experience might grow:

1. In the wilderness, where life choices were made—Matthew 4:1-11; Mark 1:9-12; Luke 4:1-14.

2. In the early morning—Mark 1:32-36; John 8:1-2.

3. Going to the synagogue—Luke 14:16-22; Mark 1:21, 22, 3:1; Mark 6:1-3.

4. Submission to the will of God—In the Garden of Gethsemane—Matthew 26:36-46.

5. Apart from the crowd for communion with God and for spiritual renewal—Matthew 14:22, 23; 17:1-8; Mark 6:30-32; 6:45, 46.

6. Teaching his disciples to pray—Matthew 6:5-15; Luke 11:1-12; John 16:23, 24, 26-28.

7. Praying for his disciples—John 17:9-26.

8. Praying for his enemies—Luke 23:33, 34.

SELECTIONS:

Jesus' kind of prayer. It is worth noticing that Jesus does not say much about the duty of prayer, but quietly reveals the privilege of prayer in his own personal life. His friends had not watched him long before they discovered his prayer life to be one of the chief secrets of his power. Then they came to him and asked him to teach them how to find his secret, too. Very simply and beautifully he taught them the kind of prayer he believed in. (Read Luke 11:1-12)—From *Jesus' Ideals of Living* by G. Walter Fiske. Used by permission.

DEAR LORD WHO SOUGHT AT DAWN

Dear Lord, who sought at dawn of day
The solitary woods to pray,
In quietness we come to ask
Thy presence for the daily task.

—HARRY WEBB FARRINGTON

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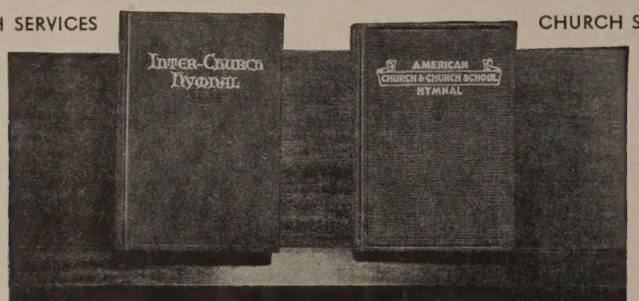

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